

THE

DEFENDER

Magazine

November 1957

Volume 32

Number 7



GERALD B. WINROD

EDITOR

Thanksgiving

Heap high the board with plenteous cheer, and gather to the feast.
And toast the sturdy Pilgrim band whose courage never ceased.
Give praise to that All-Gracious One by Whom their steps were led.
And thanks unto the harvest's Lord who sends our "daily bread."

THE AMERICAN Thanksgiving festival is a tradition 337 years old. It originated with a group of early Christian settlers who crossed a stormy ocean in search of religious freedom ... and landed on the shores of the new world in the year 1620.

They arrived at the onset of winter and hastily threw up crude cabin homes as protection against the bitter New England climate. Food stores dwindled and disease reaped a fearful toll. More than half their number perished in that first winter of lashing wind and snow.

The dead were buried at night and the earth leveled over the graves, lest hostile Indians discover how pitifully reduced were their numbers. The story is told, however, of sharing scanty rations with the Indian, Samoset, who came to them cold and hungry.

At last winter passed and with the coming of spring, the singing of birds and the bursting of buds, hope revived. After the fall corn crop had been gathered, Governor Bradford of Plymouth Colony decreed a day of Thanksgiving.

The announcement stirred the colony to beehive activity. Women spent days baking and cooking. Even the children are said to have been kept busy turning the roasts on the spits in front of open fires. More than fourscore friendly Indians attended the festival, among whom was the Indian chief Massasoit. As their share of the feast, they brought wild turkeys and venison from the woods.

When the rays of the sun appeared in the autumn sky, a cannon on a nearby hill fired a salute to the first Thanksgiving Day in America. A solemn pro-

cession moved to the meeting house for prayer and meditation before entering upon the festivities which the occasion provided.

The first Thanksgiving was more than a feast. There were prayers and sermons and songs of praise. Worship occupies a prominent place in the traditional celebration of Thanksgiving in America. It should not be neglected now.

The celebration of the Pilgrims was like the igniting of a flame, kept alive by the spirit of worship in which it originated. Not until October 3, 1789 was the principle given official recognition when George Washington issued what has been called, "the first Thanksgiving Proclamation."

During the years that intervened from 1620 the festival was kept alive, being irregularly celebrated by different colonies and communities. In 1789 it was commemorated for the first time in all parts of the colonies.

On Friday, September 25, 1789, Elias Boudinot, Congressman from the State of New Jersey, took the floor of the House of Representatives and declared that he "could not think of letting the session go by without offering an opportunity to all citizens of the United States to join, with one voice, in returning to Almighty God, their sincere thanks for the many blessings He had poured down upon them." The following resolution was then submitted to the Congress by Mr. Boudinot:

"Resolved, that a joint committee of both Houses be directed to wait upon the President of the United States, to request that he recommend to the people of the United States a day of pub-

lic thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a Constitution of Government for their safety and happiness."

Mr. Boudinot's resolution was incorporated into George Washington's first Proclamation. Historical records give an account of the discussion which followed the introduction of the resolution.

It was the opinion of a New England Congressman, Roger Sherman of Connecticut, that the practice of Thanksgiving "on any signal event (was) not only a laudable one in itself, but warranted by a number of precedents in Holy Writ; for instance, the solemn thanksgiving and rejoicing which took place in the time of Solomon, after the building of the temple."

★ ★ ★

THE AMERICAN PEOPLE are indebted for the existence of an official Thanksgiving holiday to a woman who fought for years to have it placed on the calendar. Her name was Sarah Josepha Hale. She is affectionately called "The Mother of Thanksgiving."

Let it be remembered that Thanksgiving has not always been observed uniformly in the United States. As a national institution, it is only ninety-four years old, not having been established as a legal custom until 1863, when Abraham Lincoln issued a Proclamation at the instigation of Sarah Hale.

The United States is the only Country where a day of National Thanksgiving is proclaimed yearly by the Chief Executive. This Proclamation is confirmed by each of the Governors of the forty-eight States, Alaska, the Canal Zone and Island dependencies.

But the fact remains that a saintly woman of rare courage first conceived the idea of a nationalized Thanksgiving. When Sarah Hale started her campaign, she was editor of "Goodey's Lady's Book." This was the most widely circulated monthly journal of that period. She launched her campaign by writing editorials, and met with vigorous opposition.

From 1789 to 1863, the observance of Thanksgiving was a matter of indifference.

—Turn To Page 26.

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DEFENDER MAGAZINE

WHY SHOULD INTERNAL CANCER SUFFERERS BE DENIED HOPE?

THE FIGHT to save the Hoxsey cancer treatment from destruction by the Food & Drug Administration has narrowed down to one point, one question, namely the difference (if there is a difference) between an external and an internal cancer.

Medical groups who stand to take heavy financial losses when Hoxsey Chemotherapy gains general acceptance, used to denounce the treatment as being entirely worthless. Now when pinned down, they limit themselves to the charge that it is worthless only in cases of external cancer. Why is this?

Chemotherapy is known in medical circles to be the coming method for treating the dread disease, in view of the admitted failure of surgery and radiation. But a master plan appears to have been mapped to withhold it from the public until a program of financial control can be developed. Dr. Hoxsey's insistence upon curing cancer now conflicts with the plan.

The United States Department of Health, Education and Welfare published, two years ago, a report entitled, "Meeting the Cancer Challenge," which stated:

"One of the main goals of cancer research is the discovery of drugs — that is, a method of Chemotherapy — which will seek out and destroy cancer tissue without injuring the other tissues in the patient. Such a discovery would be the ideal therapy, for not only could local-

ized cancer be treated without the undesirable effects of surgery and radiation, but disseminated cancer could also be effectively treated ...

"The cure of cancer still remains with surgery and radiation, but in contrast to the dismal outlook of a few years ago, Chemotherapy is regarded as a valuable adjunct to these methods. The therapeutic results obtained with the few drugs now available for clinical use have been far from ideal. Nevertheless, they give encouragement to more intensive research on the chemotherapy of cancer."

A Wichita newspaper carried the following paragraph in an article published October 9, 1957:

"Addressing the annual meeting of the Sedgwick County Unit of the American Cancer Society Wednesday, Dr. Terry Lilly, an authority in the field of cancer detection, said that work being done in the field of Chemotherapy shows the most promise of actually curing cancerous growths."

FREMONT CHRISTIAN CLINIC

Gratifying reports are pouring into Defender offices from friends availing themselves of the services of Fremont Christian Clinic, 5625 Melrose Ave., in Los Angeles, California. Cancer patients are assured of receiving the Hoxsey treatment, administered according to highest standards at this institution.

Devious methods are being used to keep Hoxsey Chemotherapy from gaining acceptance, for the obvious reason stated above — that medical groups wish to make sure they control whatever system replaces surgery and radiation. Enemies of the treatment are guilty of juggling and mishandling the facts.

A great and serious deception is being put over on the American people. It is great and serious because the health and very lives of forty-million cancer sufferers is at stake. The men responsible for perpetrating this hoax evidently thought the public would not be able to see through their scheme.

As indicated above, enemies harp that the Hoxsey treatment is worthless only for "internal" cancer, which is tacit admission of its efficacy for "external" purposes.

The record shows that the treatment, as administered at the Fremont Christian Clinic, cures both internal and external cancer. This Clinic is located at 5625 Melrose Ave., in Los Angeles. Why do enemies keep protesting its use for only internal cancer? The following facts will help bring the answer into focus.

ONLY INTERNAL SUFFERERS HARASSED

The first fact. George Larrick, Commissioner of the Food & Drug Administration, sends his agents into the homes of sick people taking the Hoxsey

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treatment, for the purpose of conducting interrogations. Many of these people have been made to feel that they were being threatened, browbeaten, intimidated and perhaps guilty of breaking some law.

One such sufferer has sworn under oath that a Larrick man said, "the FBI would be back." It is significant that Larrick only sends his men out to investigate persons who have internal cancer. The external cases are ignored as they go their rounds.

The next fact. Last year when the Food & Drug Administration had its "Warning" against the Hoxsey treatment posted on the bulletin boards of forty-six thousand Post Offices, and distributed in other ways, the treatment was condemned only in cases of internal cancer. Nothing was said about external cancer.

These posters are a national disgrace. They are false, misleading, hypocritical and injurious to the health of the nation. Attorneys for Dr. Hoxsey have brought an action in the courts of Washington demanding that they be taken down. But the significant point is that they attack the treatment only when used for internal cases.

Another fact. The Food & Drug Administration recently asked in Pennsylvania federal court, and was granted, a temporary injunction against the Hoxsey Cancer Clinic of that State. The action forbade treating persons having internal cancer from outside Pennsylvania.

When John J. Haluska, manager of the Clinic, defaulted, the injunction was made permanent. Let it be noted that the prohibition was made to apply only to sufferers whose ailment was diagnosed internal.

Other facts could be recited. In all legal battles, Government attorneys are these days dwelling solely upon internal cancer, to the exclusion of external malignancies.

Why? Why do the persecutors admit that the Hoxsey treatment cures external cancer? Why do they say it is worthless only in internal instances?

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THE ANSWER

For an answer, it is necessary to review something that happened in federal court at Dallas in December 1950.

The United States Public Health Service had filed a complaint charging Dr. Harry M. Hoxsey with violating the Federal Food, Drug, and Cosmetic Act by the "false and misleading" labeling of medicines shipped in interstate commerce. The charge had nothing to do with labels on bottles, but was based on two pamphlets mailed out detailing cases successfully treated.

Dr. Hoxsey had a short time earlier won at Dallas, a libel suit against the Hearst Publications on the basis of cured patients whose testimony was given under oath. Both external and internal cures were presented. This victory apparently frightened and angered the interests responsible for trying to destroy the Hoxsey program.

The case charging "false and misleading" labeling got under way on December 15, 1950 with William Hawley Atwell, an eight-one year old judge presiding. No more honest and reputable jurist ever graced the American bench. It was a hard-fought case. Shrewd government attorneys used every weapon at their disposal, but Dr. Hoxsey was treated fairly and with truth on his side won a smashing victory.

The trial came to an end and both sides rested. Judge Atwell took the case under advisement. The following afternoon, in a tensely silent, packed courtroom, he read his "Findings of Fact and Conclusions of Law" in the case of U.S. vs. Harry Hoxsey. Point by point, they upheld the defense. He found as fact:

"That the respondent's treatment is not injurious. Some it cures and some it does not cure, and some it relieves somewhat. That respondents do not guarantee to cure.

"That the statements contained in said labels so pleaded are neither false nor misleading. That if in doubt as to the effectuality of the treatment, they

take the patient on trial, and frequently without charge to the patient."

In conclusion he held: "Nevertheless the facts disclosed by the testimony and found as above, as well as the failure of the Government to successfully carry the burden and show by a preponderance of the testimony the correctness of its charges, merits and must have a refusal of the injunctive relief sought and a dismissal of the bill, and such order and decree is accordingly announced."

Government attorneys appealed Judge Atwell's decision to the Fifth United States Circuit Court of Appeals of New Orleans. The prosecution seemed in no hurry, and the case was not argued until November 26, 1951. Friends of the Hoxsey treatment, including cured patients in all parts of the Country, could not imagine a reversal of Judge Atwell's findings.

In the meantime, Dr. Hoxsey had brought a libel suit against Dr. Morris Fishbein. Observers believe that the Fifth Circuit Court of Appeals deliberately waited until the Fishbein trial was about to close, to render its decision at a time when Dr. Hoxsey's chances of winning might be injured.

On July 31, 1952 the higher court dramatically announced that Judge Atwell's decision had been reversed. It was a devastating blow obviously timed to help Fishbein.

The venerable jurist felt his court had been insulted and offered to enter an order for a mistrial but Dr. Hoxsey's attorneys said go ahead. They won the case any way and Fishbein had to pay damages.

Dr. Hoxsey carried the appeal to the United States Supreme Court but the high tribunal refused to hear his plea. Competent attorneys who have read the decision of the Fifth Circuit Court of Appeals insist that it is fatally defective — if the high tribunal sitting at Washington would only listen!

But there was one sentence in the July 31, 1952 decision that has made life miserable for men of the Food &

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Drug Administration and other persecutors operating through the courts:

"In any event, the government made no charge with reference to the powder or salve or to external or skin cancer, and contends here, correctly we think, that these eleven cases were irrelevant to the question in issue, which dealt solely with the efficacy of the black and pink drugs taken orally for the cure of internal cancer."

And that's why Government prosecutors keep harping about the treatment being worthless for internal cancer, omitting reference to external malignancies.

DOWNRIGHT DISHONESTY

The methods used by men of the Food & Drug Administration are reflected in the poster previously mentioned, put up in the Post Offices of the United States, one paragraph of which reads as follows:

"Sufferers from cancer, their families, physicians and all concerned with the care of cancer patients are hereby advised and warned that the Hoxsey treatment for INTERNAL cancer has been found worthless by two Federal courts."

The two federal courts are (1) the decision of the Fifth Circuit Court of Appeals reversing Judge Atwell and (2) the trial in Pittsburgh, Pennsylvania during the latter part of 1956.

To be fair, the men responsible for the posters should have explained about the verdict reached in Judge Atwell's court at Dallas based upon the presence of cured patients on the witness stand.

They should have explained how the case was lost at New Orleans and that the United States Supreme Court later refused to consider an appeal. To have fully discharged their responsibility as paid public servants, they could have very well reviewed the testimony of the cured persons who appeared before Judge Atwell. On an issue of such grave importance, the American people are entitled to all the facts.

With regard to the Pittsburgh trial, it should be noted the jury's findings were based upon considerations other than the therapeutic value of the treatment, that the case has been appealed to a higher court. It should also have been explained that the instructions of the Judge to the jury made impossible a decision favorable to the Hoxsey forces. Had men of the Food & Drug Administration wished to be fair, they would have made known the true facts about the Pittsburgh trial.

These men have placed themselves in the position of trying to destroy a cure for external cancer, on the false charge that it fails to cure internal cancer!

If Food & Drug men were sincere, they would shout from the housetops that a cure for external cancer has been discovered. This is the least that taxpayers would have a right to expect from their paid public servants.

If they really want to help solve the Country's health problem at cancer levels, let them, without further delay, put up forty-six thousand posters proclaiming hope for external cancer sufferers.

Instead of trying to destroy a treatment on the pretext that it fails to cure internal cancer, let them endorse it, praise it, and promote it, as a cure for external cancer.

No greater suffering can come to a human being than to die of an external cancer. Thousands of victims from this

ailment suffer, bleed, burn and die in the flames of a Molech every passing year. Authentic records show that the futile methods of surgery and radiation only add to the carnage.

For the sake of emphasis, let it be repeated that if the Hoxsey treatment was curing only external cancer, Government agencies should not interfere.

They should thank God for the results. This would be better than anything surgery, X-ray and radium have to offer. Some of the most tragic deaths on record have resulted from cutting, burning and bleeding external growths.

But documented case histories, reaching into the thousands, prove that both external and internal cancer yields to the Hoxsey treatment — which has been correctly described as "a gift from God to the times in which we live."

At this time, when efforts are being made on such a large scale to rob humanity of this blessing, Christians will do well to pray that the enemies shall be restrained according to the promise of Isaiah 59:19.

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SENATOR HALUSKA'S ACTION ENTIRELY UNEXPECTED

ON MARCH 7th, 1955, there was opened in Portage, Pennsylvania an institution known as the Hoxsey Cancer Clinic under the management of former State Senator John J. Haluska.

The Hoxsey cancer treatment began at once to be administered on the premises. From that date until the present writing, the Food & Drug Administration has by harassment and vilification, inside and outside the courts, done everything in its power to close the Clinic.

Senator Haluska has been subjected to what at times appeared unbearable pressure and persecution.

On October 2, 1957 he yielded to the demands of the Food & Drug Administration at every major point, accepted a permanent injunction against the Clinic and turned against Dr. Hoxsey personally. His action came as a complete surprise.

Dr. Hoxsey had no connection with the Portage Clinic, financially or otherwise. He granted the use of his name, and gave the Hoxsey formulas and techniques for treating cancer without cost. He has received no compensation from the operation of the institution beyond the knowledge that pain and suffering were being relieved.

To say that friends of the Portage Clinic were stunned by Senator Haluska's decision to disassociate himself from Dr. Hoxsey and discontinue use of the treatment, is an understatement of fact.

The manner in which he announced his decision was like the exploding of a bomb. As might be expected, a great deal was made of the event by press, radio, television and Food & Drug

propaganda agencies (particularly in the eastern part of the United States). The reaction has been personally bad for the Senator and highly injurious to the Hoxsey forces.

His default leaves only one medical center in the United States where cancer sufferers can be assured of receiving the treatment according to highest Hoxsey standards — Fremont Christian Clinic, 5625 Melrose Ave. ... Los Angeles, California.

A TRIAL IN PROGRESS

The Senator announced his action of October 2nd under dramatic circumstances.

A hard-fought trial was in progress at Pittsburgh. The Food & Drug Administration, having secured a temporary restraining order against the Portage Clinic on May 28, 1957, was trying to make it permanent. Vincent Casey, the Pittsburgh attorney who represented the Hoxsey forces (and lost) in the now famous, "Pittsburgh Trial" late last year, was directing the defense.

Attorney James Laughlin of Washington, D.C., had been asked by Senator Haluska to assist. There were indications that Mr. Casey resented Mr. Laughlin's presence.

It will be recalled that friends of the Hoxsey treatment everywhere took new hope and courage earlier this year, when Mr. Laughlin entered the fight at legal levels. Regarded as one of the most brilliant, honest, courageous and resourceful attorneys in the Country,

he immediately launched a series of court actions designed to end questionable procedures by the Food & Drug Administration and put certain men in this branch of the Government on the defensive.

In addition to assisting in the case to protect the Clinic against a permanent restraining order, Mr. Laughlin filed four suits, every one of which was regarded by competent attorneys as valid:

(1) An action to set aside the decision of last year's "Pittsburgh Trial" in which Judge John L. Miller gave instructions to the jury that made impossible a verdict favorable to the Portage Clinic. During the closing hours of this trial, an effort was made to tamper with a juror. The matter was promptly reported to Mr. Casey but he refused to act. When Mr. Laughlin entered the fight, he used this set of facts as grounds for demanding a new trial. The matter was pending in the courts when Senator Haluska reversed everything.

(2) An action to restrain Food & Drug agents from barging into the homes of sick people taking the Hoxsey treatment, for the alleged purpose of making "interrogations." Many such sufferers have been made to feel that they were being unduly harassed, thereby adding to their discomfort and physical danger. Some professed to have been threatened with prosecution for taking the Hoxsey treatment. Mr. Laughlin supported his allegations by affidavits assembled from patients residing in different parts of the Country.

(3) An action to restrain Food & Drug officials at Washington from recording telephone conversations under circumstances which Mr. Laughlin con-

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sidered questionable and probably illegal. His civil suit, filed in District Court at the Nation's Capital, consisted of two parts:

(a) "Motion to Prohibit Food & Drug Administration from Recording Telephone Conversations: Now comes the plaintiff and moves the Court for an order prohibiting the Food & Drug Administration from recording telephone conversations of counsel for the plaintiff. Reference is made to affidavit of James J. Laughlin annexed hereto and made a part hereof.

"Unless the Court grants the relief sought in this motion, counsel will be restricted in the conduct of the various litigation affecting our clients and the Food and Drug Administration. It is necessary to call the various officials of the Food and Drug Administration at various times and if the telephone conversations are being recorded, there will not be a free and voluntary exchange of views that would otherwise prevail."

(b) "Affidavit of James J. Laughlin: James J. Laughlin, being first duly sworn on oath, deposes and says that he was present in the courtroom of the United States Court of Appeals for the Third Circuit on Tuesday, September 3, 1957 and was at that time advised by William W. Goodrich, Esq., that it was the policy of his office to record telephone conversations and in this connection affiant was informed that a telephone call made by Mr. Albert J. Ahern at the direction of the affiant to Mr. Goodrich in an effort to work out a compromise of certain litigation had been recorded. Affiant was absolutely stunned when he found out about this."

Mr. Ahern is Mr. Laughlin's law partner. Mr. Goodrich is an attorney for the Food & Drug Administration.

The three foregoing suits were brought on behalf of the Hoxsey Cancer Clinic of Portage with the full knowledge, approval and enthusiastic support of Senator Haluska.

Mr. Laughlin has also filed a fourth suit for Dr. Hoxsey personally, demanding that Food & Drug men take down the smear posters put up in forty-six thousand Post Offices to degrade the treatment. They have been denounced as false, misleading, libelous and injurious to the health of the American people.

HALUSKA'S AMAZING "DEAL"

As previously stated, the trial over the permanent restraining order was in progress at Pittsburgh, when on October 2nd, Senator Haluska came into the courtroom and informed counsel that he had made a "deal" with the United States Attorney of Pennsylvania to end the hearings.

Mr. Laughlin had not been advised that any such move was contemplated. Dr. Hoxsey was not consulted. The idea seems to have originated solely with the Senator.

He informed Mr. Laughlin of a conversation just concluded with Malcolm Anderson, in which a deal had been reached. One observer called it the kind of a deal a prize fighter makes when he throws in the sponge ... or that of the frog and the snake when the latter swallows the former.

The deal provided that all three of the suits (previously described) brought by Mr. Laughlin for the Portage Clinic, would be immediately dismissed.

It provided that the Clinic could no longer publicize any kind of a cancer remedy.

It provided, in the language of Malcolm Anderson "that the Hoxsey cancer treatment has been completely discredited and cannot be used in the treatment of patients coming from other States."

In a word, the temporary injunction of May 23, 1957 which had hung like a millstone around the neck of the Clinic was made "permanent." The final order of the court stated in part:

"The plaintiff's complaint praying for a permanent injunction having come on for hearing and the testimony of the plaintiff having been taken, the defendants indicated a desire to consent to the entry of a decree of permanent injunction in the manner and form prayed for by the plaintiff:

"It Is Therefore Ordered that the defendants, Hoxsey Cancer Clinic, Inc., a corporation, and John J. Haluska, Philip Stager, Samuel Einhorn, John H. Benko, Delmar Randall, and Harold Galbraith, individuals, and their officers, agents, servants, employees, representatives, and all other persons in active concert or participation with them, or any of them, be and they are hereby perpetually enjoined and restrained from directly or indirectly, in-

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roducing or causing to be introduced and delivering or causing to be delivered for introduction into interstate commerce, and more particularly delivering or causing to be delivered to any patient or customer living outside the Commonwealth of Pennsylvania for transportation in interstate commerce, in violation of Section 301 (a) of said Act (21 U.S.C. 331(a)), the articles of drug known as the Hoxsey treatment for internal cancer, and any, other articles of drug, the labeling of which represents or suggests that the said drugs comprise the Hoxsey treatment for internal cancer in man, and any other drug or similar composition ..."

As is their custom, the persecutors and prosecutors in this instance, omitted reference to "external" cancer but, according to Malcolm Anderson, expected to make it appear that no type of cancer could be treated at Portage from *outside* of Pennsylvania.

According to latest reports, local authorities are now being goaded to restrict the Clinic from treating patients residing *inside* the State. The Philadelphia Inquirer sounded off on this line editorially two days after Senator Haluska gave up:

"The Portage Clinic was dealt another blow the other day when Federal Judge John L. Miller in Pittsburgh, issued a permanent injunction forbidding it to administer treatment to out-of-State patients. Apparently the Pennsylvania courts will have to deal with the work of the agency within the State.

"Haluska, as administrator of the Clinic, agreed to cease shipment of the pills to persons living outside the Commonwealth. If the pills are as useless as the restriction on inter-State traffic would seem to imply, it is only reasonable to suppose something should be done to protect residents of our own State."

JUDGE MILLER CHALLENGED

It will be noted by the above editorial quotation that this trial was held in the court, of the same Judge John L. Miller, whom the Hoxsey forces faced at the "Pittsburgh Trial" of last year.

Mr. Laughlin sought to have him disqualified at the start by filing a Motion of Bias and Prejudice.

Ordinarily a Judge who is thus chal-

lenged will step aside and let some other jurist hear the case, but Judge Miller decided to stay on, giving as his reason the fact that co-counsel, Vincent Casey, refused to join Mr. Laughlin in the demand.

The document, prepared by Mr. Laughlin and signed by Senator Haluska, said in part:

"Affidavit of Bias and Prejudice: The defendant John J. Haluska, President of the Hoxsey Cancer Clinic, Inc., Portage, Pennsylvania, defendant, and John J. Haluska, individually as defendant, says unto the Court ...

"Your affiant says unto the Court that the Honorable John L. Miller, before whom the present trial has been certified, has a personal bias and prejudice against your affiant and in favor of the adverse party and that your affiant cannot receive a fair trial before said Judge Miller.

"Your affiant says further that in support of said allegation of bias and prejudice that on April 30, 1956 ... the said Judge Miller did evince prejudice, malice and ill will toward affiant and in support of this, affiant calls attention to the Portage Dispatch, Portage, Pennsylvania, March 1, 1956, and the same Judge made the following statement: 'State Senator John J. Haluska committed a flagrant, cynical abuse of the Fifth Amendment,' thus evidencing his hostility toward your affiant. The said affiant was entirely justified in invoking the Fifth Amendment in view of the circumstances then existing and the harassment to which he had been subjected.

"Affiant says further in the article appearing in the Portage Dispatch, Portage, Pennsylvania, it quoted Judge Miller as saying: 'If the Senator's repeated statements could be believed it would appear that a claim of privilege against self-incrimination was based entirely on a contemptuous disregard for and refusal to comply with an order of this court.'

"Affiant says that these remarks further indicate prejudice toward affiant by Judge Miller and affiant says further that credibility will loom large

in the trial of this case, and inasmuch as affiant will be a witness in this cause, Judge Miller would have to pass upon his credibility and affiant says that he has indicated by the statement above referred to a disregard for the credibility, reliability and truth-telling of the affiant and it follows, therefore, in the opinion of affiant, that he could not deal fairly, impartially and justly with affiant, with the other defendants and with the Hoxsey Cancer Clinic at Portage, Pennsylvania."

This Motion of Bias and Prejudice also noted that the book, "The Pittsburgh Trial," contained statements defending the Senator and criticizing the handling of the case from the bench, which Judge Miller condemned. The document also contained legal citations setting forth reasons why he should step down.

IN THE JUDGE'S CHAMBERS

When Judge Miller learned that United States Attorney Anderson and Senator Haluska were negotiating privately, he summoned attorneys for both sides into his chambers. The provisions of the proposed deal were set forth.

Food & Drug attorney Goodrich, apparently stung by not having been consulted, said things to Mr. Anderson which the latter considered objectionable and thereupon retired from the room. Judge Miller sent a messenger ordering him to return.

Mr. Goodrich then left in a huff and never came back. Judge Miller evinced pleasure over the turn of events and spoke in gracious and commendatory terms of the Senator.

The Defender Magazine is receiving letters severely criticizing Senator Haluska. He is known to have removed the Hoxsey treatment from the Portage Clinic, at the same time manifesting a hostile attitude toward Dr. Hoxsey personally. He has also announced plans for making the race for Congress in the next national election.

Before being too harsh with the Senator, well-meaning friends of the Hoxsey treatment should carefully consider the pressure to which he has been subjected the last two and a half years.

(Note: This article is being reprinted in booklet form, priced at 10 cents the copy or 12 copies \$1.00 postpaid.)

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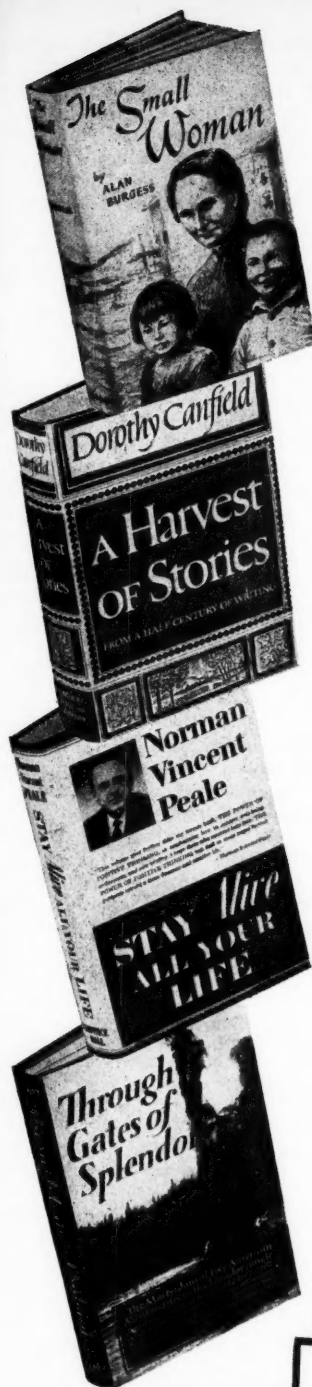
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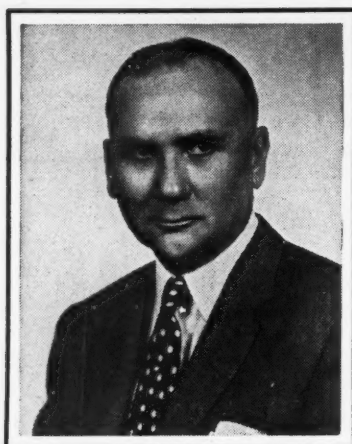
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GRATITUDE AND INGRATITUDE

REV. NOEL SMITH
EDITOR BAPTIST BIBLE TRIBUNE
SPRINGFIELD, MISSOURI

"Neither were thankful." Romans 1:21.

THE SECULAR HISTORIANS record the decline and fall of the ancient world, and they advance a variety of reasons. But none of them, so far as I know, gives the reason.

But here in this first chapter of Romans the inspired pen of the Apostle Paul, clean of conjecture and superfluity tells those who wish to know, why the ancient world decomposed and perished in the polluted flood of its own filth. He gives the reason: "Because that, when they knew God, they glorified him not as God, neither were thankful ..."

The first step that world took toward its degeneracy was its failure to respond by worship to the revelation which God gave it of Himself. The second step was ingratitude. Both are negative sins. The ancient world perished, not because of what it *did* do; it perished because of what it *did not* do. What it *did* do was the foul fruits of what it had *not* done.

Thanksgiving, therefore, is not a spiritual or moral luxury which men may take or reject according to their inclinations. Thanksgiving is not a spiritual or moral dessert which men may accept or refuse. Thanksgiving is not a spiritual or moral ornament.

Thanksgiving is the very bread and meat of spiritual and moral life. Thanksgiving is the vitamin, and the

decisive vitamin, that neutralizes and counteracts the progress of the seed of disintegration latent in every personality.

Who has seen a thankful son behind prison bars? Who has seen a thankful daughter clothed in shame? Who has seen thankful parents living in mutual strife? Who has seen a thankful minister turn away from his plowing? Who has seen a thankful Christian warming himself by the enemy's fire? Who has seen a thankful man turn from disciplined, ethical living to a life of deceit, sham and fraud?

Thanksgiving is as basic and central as that. I deeply wish more of my countrymen could see, appreciate, and apply this foundational truth.

TAKING THINGS FOR GRANTED

What an ungrateful people we are. A deep and genuine sense of gratitude is as foreign to the daily routine of most of us as to pigs rooting in the orchard. We have about the same sense of gratitude for bread on the table as they for apples on the ground. We take everything for granted, take everything as a matter of course.

We take everything without a sense of wonder, appreciation and thanksgiving; without wonder at the Cause behind everything; without apprecia-

tion that the omnipotent God not only flings constellations and systems into infinite space and knows each star by name, but that the same God gives the raven its meat in due season, looks with pity on the sparrow's fall, and has His eyes on the poor with their new patches and old garments; without thanksgiving that we, unlike the winged creatures of the heavens and the four-footed beasts of the field, were conceived and fashioned in His very image.

Husbands take the wife for granted, take her neat house, her clean beds, her wholesome and tasty meals — they take it all for granted. And wives take the sober, hard-working, clean-living husband for granted. And the children take their kind and generous parents for granted, until they are left alone with the two graves and their memories.

It is not only wrong, it is cruelly wrong. Secular, as well as the sacred writers, are unanimous in pointing to ingratitude as the basest of all sins. The unexcelled genius of Shakespeare branded ingratitude as the worst of all vices:

I hate ingratitude more in man
Than lying, vainness, babbling,
drunkenness,
Or any taint of vice.

The cruelest thorn that pierced the heart of the Son of man was the thorn of ingratitude. "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

The thorns pierced His brow, and the nails pierced His hands, and the nails pierced His feet, and the spear pierced His side, but ingratitude pierced His heart!

A PERSONAL EXPERIENCE

Ah me, I have to confess to you that the loneliest, most isolated moments of my life have been, and are, those moments that carry my memories back through the mysterious years to my

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childhood and there point out to me the times when the love and care of my father and mother appealed for expressions of gratitude that were not given.

I never shall forget one such time. It was late at night. I was sitting upstairs in a reverie. After a little while I casually reached on the table and took from it a worn, yellowed envelope of old pictures. I instinctively fingered through them as a mother fingers through the ribbons and lace and dresses her grown children wore when they were little and holding to her apron strings.

I came across one so appealing that it was a long time before I could lay it down; and when I finally did lay it down, I did not look at another. It haunts me to this day. It was a picture of my father. As I sat there gazing at it, my memory trailed back to the public square, in a Tennessee town, where it was made. I remembered when and where, he had it made. It was under a carnival tent, and it cost him 25 cents. He couldn't afford much more than that for a picture; and the truth was, there was no demand for his picture anyhow. But somehow he thought he might spend a quarter for one, since that week there was something unusual going on in town.

The eyes, tinged with sadness, had a far-away look. The face was plain, and kind. The jaws were not set in defiance; they were relaxed, and resigned to whatever winds might blow. He was a plain and simple man. He believed in the "Good Master" and he believed in the "Good Book." He never heard of a "dispensation," but he tread softly in the house of God, and he spoke in subdued tones in the yard of his sick neighbor.

One night, years later, when he had wandered off beyond his three score and ten years, he lay his tall form down upon the bed of his sister, far out in the country, and, after some effort managed to get two large spotless old-fashioned feather pillows comfortably arranged under his head. As the night deepened, his breathing became increasingly difficult. Apart from his breathing, and the crowing of a rooster every few hours, the night was as still as the flame of the kerosene lamp. He had nothing more to say. He had no complaints, and he had no requests.

The morning came, but not the kind we preach about, not for me. The sun was getting high in the sky, the rooster had stopped his crowing, and the plain man's breathing was slipping cogs. And then he looked straight at me, his jaws tightened, he took a last breath, and dropped his load.

How many times would a slight token of appreciation have brought a warm smile to that plain face. How many times would a slight token of appreciation have brought a tear of gladness to my mother's face.

I gave them no trouble. I appreciated them. But I never took the time to express it. I have one of my own now. And he has one of his own.

THANKSGIVING

Ingratitude! Were it not for the blessed Christ to forgive us, to sustain us and, before He is through, make it all come out right, we poor sinners would sink beneath the weight of our guilt and shame.

And just here, what archangel ever could fathom the infinite, eternal tragedy of a man sinking into that lost world with the load of guilt and shame of gratitude withheld from appealing faces and tender voices, not to mention the guilt of his having rejected the atonement provided for him, and freely offered to him, by the crimson-draped Saviour? Hell is a place of eternal guilt and shame, the inherent penalty of the thankless sons and daughters of men. The restless flames themselves are more merciful!

Thanksgiving Day commemorates the harvest reaped by the Plymouth Colony in 1621. Thanksgiving Day is peculiarly an American institution. It is older than the Constitution. It is older than the Declaration of Independence.

On this Thanksgiving we should not only feel and express our thanks, individually and collectively for the vast acres of golden harvest stretched out across this great and blessed land of ours; we even more should feel and express our thanks for the rich harvest of grace and mercy that stretches clear back to our infant cribs.

Ah, brother, you never will find so fit a place as this earth to live a life of thanksgiving and gratitude.

HALF CURED, AND THEN THE DRUG RAN OUT

"Dear Ones: In my profound distress I have plucked up the courage to write you, praying that God will open your heart to my desperate cry and that you will come to my rescue. I am a poor orphaned girl who has been treated for 5 years at the sanitarium in Athens. My health grew worse and worse until I was brought to the brink of despair. I hardly knew what to do or what lay ahead of me. The only thing I was quite sure of was that every day I got nearer to the end.

"Then, four months ago, they began to treat me with Seromycin sent by the American Mission to Greeks, and the results were really wonderful. Although the doctors had given up hope of my recovery, within 3 months I felt almost well. But my treatment was not completed because the supply of the drug ran out. The doctors told us they could continue to give the medicine only to those who were able to buy it.

"I was the only one here, the poorest of all, who couldn't afford this medicine. Oh, the feeling of disappointment that filled my heart as I realized that my hopes for a steady recovery were ruined! In my despair I thought of writing you to ask for this precious medicine upon which my whole life depends. Please do help me in any way God may lead you to. Yours respectfully, Despina Pozalidou."

What a cruel stroke of fate, to see recovery within your grasp and not be able to reach it. Must we tell this dear girl, and many others in a similar plight, she will just have to become resigned to her lot, or will you enable us to send her the miracle-working drug that means hope and life to her frail body? As God lays it upon your heart, will you not give whatever you can and trust Him to multiply it through others? We want to send Despina a Greek Bible too.

PRAY for her, and send your gift today to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)

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EXCUSED

Sermon Of The Month

DWIGHT L. MOODY

Moody never conformed to style or custom. A short, stocky, bearded man with Bible in hand, he stood before throngs of people and just talked to them in their own language. A characteristic gesture was the upraised left arm. The Defender retrieves one of his sermons this month.

"I pray thee have me excused."
Luke 14:19.

THESE THREE MEN that we read about tonight were not invited to hear some dry, stupid sermon or lecture, but they were invited to a feast. The gospel in this parable is represented as a feast, and there was an invitation extended to these three men to come to the feast. "And they all with one consent began to make excuse." It does not say that they *had* an excuse, but they *made* excuse — manufactured one for the occasion.

Now, excuses are as old as man. The first excuse that we hear of was in Eden. The first thing we hear after the fall of man was man making excuse. Instead of Adam confessing his guilt like a man, he began to excuse himself, to justify himself. That is what every man is trying to do, justify himself in his sins.

Now, I venture to say that if I should go down among the congregation here tonight every man that has not accepted this invitation would be ready with an excuse. You have all got excuses. You would have one right on the end of your tongue. You would be ready to meet me the moment I got to you.

If I met that excuse, then you would get another and you would hide behind that. Then, if I drove you out from behind that, you would get another. And so you would go on, hiding

behind some excuse, making some excuse; and if you should get cornered up and could not think of one, Satan would be there to help you make one.

But let me say to you, my friends, there is no man or woman in this assembly tonight that can give an excuse that will stand the light of eternity. All these excuses that men are making are nothing but refuges of lies after all.

The longer I live, the more I am convinced that the reason men do not come to Christ is because they do not want to give up sin. That is the trouble. It is not their intellectual difficulties. It is quite popular for people to say that they have got intellectual difficulties; but if they would tell the honest truth it is some darling sin that they are holding on to.

They are not willing to give up the harlot; they are not willing to give up gambling; they are not willing to give up drinking, the lust of the flesh, the lust of the eye, and the pride of life. That is the trouble. It is not their intellectual difficulties as much as it is their darling sin.

"I pray thee have me excused." That is the cry today. Man prepares his feast, and there is a great rush to get the best seats. God prepares His feast, and what a feast it is! Think of it! It is not often that common people like you and me get an invitation to a royal feast.

There is many a man that has lived in Windsor Castle for fifty years, and has never got sight of Queen Victoria. There are men in London that stand high, men of wealth, men in position who never were invited into her palace. Men think it is a great honor to be invited into a king's palace or the palace of a queen. But here we are invited to the marriage of the Lamb, and men begin to make excuses.

Now, let us look for a moment at the excuses these three men gave. The first man might have been very polite. Some men are very polite. Some are very gruff, and treat you with a great deal of scorn and contempt. The moment you begin to talk to them they say, "You attend to your business and I will attend to mine."

But I can imagine this man was very polite and he said: "I wish you would take back this message to your Lord, that I would like to be at that feast. Tell him there is not a man in the kingdom that would rather be there than myself, but I am so situated that I can't come. Just tell him I have bought me a piece of ground, and that I must needs go and see it."

Queer time to go and see to land, wasn't it? Just at that supper time. But he must needs go and see it. He had made a partial bargain and wanted to go and close the bargain. He had bought the land, and he must needs go and see it. Could he not go and see this land the next morning? If he had been a good business man, someone has said, he would have gone and looked at the land before he bought it. But the land was already bought, and the trade made.

You will see it was a lie right on the face of it. It was manufactured to ease that man's conscience. He did not want to go to the feast, and he had not the common honesty to come out with it. How many men are giving their business as an excuse for not accepting this invitation! You talk to them about things pertaining to the kingdom of God, and they tell you they have got to attend to business, that business is very pressing.

It does not say that this was a bad man. He might have been as moral as any man in Cleveland. He might have held as high a position as any man in Cleveland. He might have ridden in his

—Turn To Page 14.

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FROM PAGE 12.

chariot. He might have been a very liberal man to the poor. He might have been a very benevolent man. He might have given his substance, but he neglected to accept this invitation, and Christ teaches us plainly that if we neglect this salvation how shall we escape the damnation of hell?

People say: "What have I done? I have not got drunk; I have not murdered; I have not lied; I have not stolen. What have I done?" I will take you on the ground that you have not done anything. I will not admit that for a moment, but suppose I take you on that ground. If a man neglects salvation he will be lost.

You see a man in yonder river, his oars lying in the bottom of his boat, and he is out in the current, his arms are folded, and the current is quietly drawing him toward the rapids. Someone warns him: "Say, friend, you are hastening toward the rapids." "No, I am doing nothing, sir. My arms are folded. What have I done?" "But you are drawing toward the rapids." "I tell you, sir, I am not; I am doing nothing."

You may try to convince him but he will be blind. So indeed he is not doing anything, but that current is quietly drawing him toward the cataract, and in a few moments he will go over. Many a man is flattering himself that he is not doing anything, but let him neglect salvation and he is lost.

The next man's excuse was one manufactured for the occasion. It was not one whit better than the excuse of the first man: "Take back word to thy Lord that I cannot come. I have got pressing business. I have bought five yoke of oxen and I must needs go to prove them."

As if he had to prove his oxen that night at supper time. He had plenty of time to prove his oxen. He had bought them. They were in his stall. But the fact was, he was like the first man: he did not want to go and had not the common honesty to say so, and so he says: "I have bought five yoke of oxen and I must needs go and prove them."

He must go right off that night to prove them. There is not a child five years old that cannot see that the excuse is just manufactured.

The third man's excuse is more absurd than the others: "I have married me a wife, and therefore I cannot come." Who likes to go to a feast better than a young bride? He might have taken his wife with him. He had no excuse.

If his wife would not go with him he could let her stay at home, and he could go. This has got to be a personal matter. We are not going to heaven in families, as I said last night. It is a thing between you and your God.

Now, there is nothing on record, you might say, against those three men. You might say there were a good many things noble about those men. It does not say that they were licentious; it does not say that they were drunkards; it does not say that they were dishonest; it does not say that they were thieves, but they only made excuses.

I notice some of you smile as I take up those three excuses; but I would like to ask this congregation this question: Have you a better one? Come! I see a young man laughing down there. Have you a better excuse yourself? Come! Eighteen hundred years have rolled away, and they tell us we are living in a very wise age, that we are living in a very intellectual age, that men are growing much wiser, and that we know a good deal more than our fathers did; but with all men's boasted knowledge, can you find a man today who has a better excuse than those three men had?

Take a piece of paper, if you have it in your pocket, and a pencil and write down, "Why should I serve the god of this world?" Second, "Why should I serve the God of the Bible?" Then put down your reasons why you should serve the god of this world, and your reasons why you should serve the God of the Bible, and see how it looks; because it is clearly taught that we either serve the god of this world or the God of heaven.

We cannot be neutral. There is no neutrality about this matter. We are either for God or against Him. We

cannot serve God and mammon. The line is drawn. You may not be able to see it, but God sees it. God knows the heart of every man and woman in this assembly. He knows all about us, and He sees right through the excuses we make. He looks at the heart.

One of the popular excuses of the present day is this good old book, the Bible. It is amazing to hear some men talk. I can find scarcely one of them that has ever looked into the Bible and read it, and who knows anything about it. They have heard some infidel lecture — some scoffing, sneering man come along caviling at the Bible, and they have heard some few things that man has said, and they bring them out on all occasions. They will not look into that Book and ask God to help them to understand it. There is no trouble about this Book; the trouble is with the life.

Wilmot, the great infidel, as he lay dying, putting his hand upon that Book said: "The only thing against that Book is a bad life." When a man has got a bad record against him, he wants to get that Book out of the way, because it condemns him; that is the trouble. The trouble is not with the Book; it is with your record and mine. Because that Book condemns sin we want to get it out of the way. Men do not like to be condemned; that is the trouble.

I would like to ask those men who are giving this Bible as an excuse for not becoming Christians, Who wrote that Book? Did bad men write it? It is a very singular thing that they should write their own condemnation, isn't it? How that book condemns bad men. Bad men would not write their own condemnation, would they? They do not do it nowadays, do they? Well, if good men wrote a bad book, they could not be good, could they?

Now, it seems to me that if a man will stop to think a moment he will see that the trouble is not with the Book. The trouble is with himself.

There is another very common excuse, and I have heard it in Cleveland as much as any: "Why," they say, "Mr. Moody, you know it is a very hard thing to be a Christian, a very hard thing."

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Christ says that His yoke is easy and His burden is light. Now, you go right along and say, "That is a lie." You don't say it right out in plain English, but we may as well talk plainly tonight. Now, I want to say that I consider that one of the greatest lies that ever came out of the pit of hell, and how Satan can stand up in this nineteenth century and make men believe he is an easier master than the God of heaven is one of the greatest mysteries of the present day.

"The way of the transgressor is hard." Blot it out if you can. Close up that Book, and you will see the evidence of that fact all around you. There is not a day passes but you can read upon the pages of the daily papers: "The way of the transgressor is hard."

You go over to the Tombs in New York City and you will find a little iron bridge running from the police court where the men are tried, right into the cell. I think the New York officials have not been noted for their piety in your time and mine; but they had put up there in iron letters on that bridge, "The way of the transgressor is hard." They know that is true. Blot it out if you can. God Almighty said it. It is true.

On the other side of that bridge they put these words, "A bridge of sighs." I said to one of the officers: "What did you put that up there for?" He said that most of the young men (for most of the criminals are young men), he said most of the young men as they passed over that iron bridge went over it weeping. So they called it the Bridge of Sighs. "What made you put that other there: 'The way of the transgressor is hard'?" "Well," he said, "it is hard. I think if you had anything to do with this prison you would believe that text, 'The way of the transgressor is hard'."

It is not that God's service is hard. The trouble with men is they are trying to serve God with the old Adam nature. They are trying to serve God before they are born of God. Now, to tell a man in the flesh to serve God in the spirit, who is a Spirit, I would just as soon tell a man to try to jump over the moon and expect him to do it. He cannot do it. The natural man is not subject to the law of God and neither, indeed, can be.

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You are not to try to serve God until you are born of God, until you are born again, born from above, until you are born of the spirit; and when a man is born of the spirit, the yoke is easy and the burden is light. I have been in the service upwards of twenty years, and I want to testify tonight that my Master is not a hard Master.

Mr. Spurgeon uses this parable of a tyrant ordering a subject into his presence and saying to him, "What is your occupation?" "I am a blacksmith." "Well," says he, "I want you to go and make a chain a certain length," and he gave him nothing to make it with, "and on a certain day I want you to bring it into my presence."

That day came. The blacksmith appeared with his chain. The tyrant says: "Take that chain and make it twice the length." He made it twice the length and he had to get friends to help him get in the presence of the tyrant, and when he brought it back the tyrant says to his men standing around, "Take that man and bind him hand and foot with that chain and cast him into a dungeon," and says Mr. Spurgeon, "That is what every man that is serving the god of this world is doing, forging the chain that is going to bind him."

A man goes into a saloon and takes a social glass. You step up and tell that man of his danger, that he is binding himself, and that by and by he will be bound hand and foot, and he will laugh you to scorn and mock you; but he goes on adding link after link to that chain. By and by, the tyrant has got him bound, and he says, "Now, let us see you assert your freedom."

When I was in Paris I saw a little oil painting, only about a foot square; it was at the Paris Exposition in 1867. I was going through the Art Gallery, and on that painting there was a little piece of white paper that attracted my attention. I went and looked at that white paper, and it said, "Sowing Tares," and there was the most hideous countenance I think I ever saw.

A man was taking out a handful of seed, sowing tares all around him, and wherever a tare dropped there grew up some vile reptile, and they were crawling up his body and all around him. Off in the distance was a dark thicket,

and prowling around the borders of that forest were wild beasts, and that hellish and fiendish look!

What a fearful thing it is for a man to sow tares when he is going to reap them. And yet man goes on sowing with a liberal hand, and laughs and scoffs when we warn him and tell him what he is coming to by and by. The papers are full of it. I sometimes think these papers ought to preach the gospel to the people — ought to warn them to flee from the wrath to come.

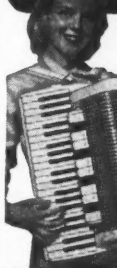
And with all these facts people stand up and say God is a hard master and the devil is an easy one. Oh that the God of heaven may open our eyes tonight to show us how wicked it is to give these excuses, and that we will have to answer for them at the bar of God. I wish I could say something to induce you to come to Christ. I wish I could see souls pressing into the kingdom of God. May the God of all grace touch every heart here tonight.

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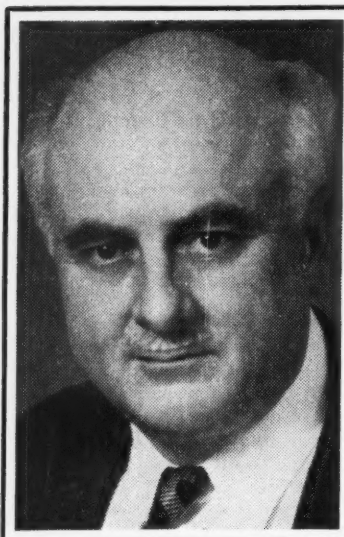
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THE PARABLES OF CHRIST

Fifth in a series of articles on the parables of Christ by Dr. Gerald B. Winrod. Each article is complete in itself ... but also connects with the one before and the one following.

THE NEXT parable on the list is Laborers in the Vineyard recorded in Matthew 20:1-16 and may be summarized as follows:

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard ... he agreed for a penny a day ... about the third hour saw others standing idle in the marketplace and said; Go ye also into the vineyard ... again about the sixth and ninth hour ... and about the eleventh hour ... and whatsoever is right, that shall ye receive ... and they likewise received every man a penny ... But when the first came, they supposed that they should have received more ... they murmured."

Despite the fact that this parable possesses extraordinary provisions, yet its interpretation involves no particular problem. The meaning is not difficult to grasp. The basic thread is rewards for Kingdom service and with this in hand, the garment unravels gracefully.

The story is strange. No one will deny that, taken as a whole, it is exceedingly improbable. The householder employed peculiar business methods.

There is, however, nothing surprising about a man going of a morning into the public market to hire laborers to work in his vineyard. That was a common practice. We can conceive also that at a certain season of the year, more hands were needed than usual,

to garner the crop. This made it necessary for him to go again and engage additional laborers.

But to go at five o'clock in the afternoon and hire men to come and work for only one hour seems strange. Then to pay these late comers the same wage granted those who worked all day seems even more strange. This was not a custom in ancient times. It is not a custom now. The practice would assure business failure. This householder, therefore, was no common character.

Second thought dissolves the seeming inconsistency. The parable portrays the responsibility of the Kingdom member to the King and in Isaiah 55:8-9: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

If this grape grower had been in all respects like other growers and his actions precisely the same, he could not have accurately typified the One who was by nature and conduct different from other men. Let it be borne in mind that the King announced that His Kingdom was "not of this world." We need not be disturbed about the unnaturalness or improbability of the story.

As far as human standards are concerned, the Gospel of Christ is unnatural and improbable. No ordinary yard-

stick exists for measuring such requirements as, "Love your enemies, do good to them which hate you" or to forgive "Until seventy times seven." Only a householder who cared more for men than grapes, could rightly represent the unique Man of the ages.

Another difficulty is the fact that the householder seems unjust. There is a natural sympathy for the grumblers who said: "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day."

So common is this sympathetic attitude that expositors have tried to remove the difficulty out of which it arises by sundry suggestions. Some have said the decision was grounded in the fact that the late comers being fresh, had done as much in one hour as some in twelve. But the story contains no such suggestion.

The householder did not say: "You have no right to complain for judging 'piece by piece,' they earned as much as those of you who came early." Instead, he simply fell back upon his right of free choice.

Others have advanced the theory that those who came late were paid with a brass denarius while others were paid in silver or gold coin. Heaven is therefore conceived to be for all, yet varying in glory and exaltation. There is no hint of this in the parable. If the twelve-hour laborers had each received a silver or gold denarius, they would not have murmured.

We have to admit what appears on the surface to be inequality of treatment as part of the householder's behavior. He was indeed different!

A deeper look into the parable, and a search for heart motives especially of the disgruntled group, is required. There exists even among believers, distortions that put pockmarks and blemishes on the Church which Paul wished to see "glorious, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This is a worthy ideal, but factually no such Church has ever existed.

The grumblers correspond in that particular to the elder brother in the parable of the Prodigal Son. Included in the evil principles here noted is jealousy, a dangerous trait too often manifested among professed Christians. Our story also gouges the mind of the read-

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er with selfishness. "These last thou hast made them equal unto us." There is much of the hireling in the murmurers.

The parable is an exposure of a spirit, rather than a portrait of an individual or a description of a class. A purpose, rather than a recitation of something that actually occurred, comes into focus. That purpose is condemnation of the hireling disposition which would contaminate the Kingdom if admitted entrance.

This is shown to be the case when one glances at the preceding chapter from which the story emerged. A rich young man had just been tested by the Lord through the searching command: "If thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come and follow me."

Unable to stand the spikes and sledges of self-crucifixion he had gone "away sorrowful, for he had great possessions." The incident led the Saviour to remark that riches could make entrance into the Kingdom difficult.

Thereupon, Peter giving expression to thoughts in the minds of others present, said: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Imagine such a question from one so close to the Christ! What a demonstration of sheer selfishness!

Jesus dealt with tenderness and understanding but concluded firmly: "But many that are first shall be last; and the last shall be first." In other words, Peter, don't try to pull the Kingdom down to human levels. Views commonly accepted among men do not find application at spiritual levels.

Thereupon the Saviour proceeded to turn natural interpretations upside down by use of the parable presently under consideration. But in doing so, He left one fundamental fact in normal position, namely an exposure and denunciation of selfishness and jealousy among members of the Church.

There was a definite agreement with the first group, "a penny a day." Those engaged later had no understanding as to salary, beyond the promise of the householder to do the right thing. "Whatsoever is right I will give you."

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When it came time to collect they found the employer willing to do "exceeding abundantly above all that we ask or think." Such are the bounties of grace, the beauties of heaven and the advantages of Kingdom fellowship.

This appears to be the pivot of the lesson. There need be no perplexity about who is represented by the laborers starting at nine, twelve, three or five o'clock respectively. These are trivial and irrelevant details.

The drift of the story is toward commendation of those who accept in faith, complete trust and without hesitation the householder's assurance that, "whatever is right, that thou shalt receive."

Dr. Marcus Dods found the soul of the parable and wrote: "The nature of the work in the vineyard, and its exhausting toil; the unwearied compassion of the lord of the vineyard, going out hour after hour to invite the unemployed — these and all other details are but the feathers of the arrow, helping it to fly straight to its mark: but the point is, that those who were first hired were last paid and least paid; and this because the first hired entered on their work in a bargaining spirit, and merely for the sake of winning a calculated and stipulated remuneration: whereas the late hired laborers did their work in faith, not knowing what they were to get, but sure that they would not get less than they deserved."

Of secondary importance in the parable, is the provision of rewards of service for men in the Kingdom. The simple truth projects itself that reward will be, not according to length of service or public acclaim, but according to fidelity and willingness to take advantage of opportunities to serve.

There is no legitimate right to apply this parable to the social questions of spiritually unregenerate society, as some have tried. The reference is to the spiritual Kingdom rather than the solution of mere social problems. The plain meaning is that those highly privileged will not be rewarded according to privilege, but according to fidelity.

A well-known Bible expositor interprets the intent and content of story in this sentence: "It is a word that drives us back to the whole day, or the one hour of opportunity, in order that we may fill it to the full with consecrated toil, and so enter into the reward which He gives to faithfulness."

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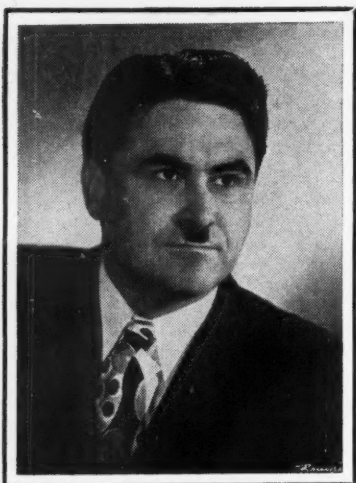


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THE KINGDOM OF GOD

DR. CECIL J. LOWRY
OAKLAND, CALIFORNIA

CERTAIN EXPONENTS of dispensationalism contend no provision was made for the Church by Old Testament prophets. One such writer says: "The Church corporately is not in the wisdom of the Old Testament prophet."

This doctrine is at variance with the teachings of the apostle Peter. For he contended that our dispensation was the theme of the prophecies. He said shortly after Pentecost: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." (Acts 3:24)

Again Peter wrote: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." (I Peter 1:10)

The word Church comes to us from the Greek *ekklesia* and means "a calling out," or the "called out ones," out of the world and into Christ. Paul describes this supernatural transaction as "the mystery, which was kept secret since the world began."

In other words the blueprint for the Church was drawn up in eternity. The concept which originated in the Infinite Mind, in eternity, began during the early life of Christ to take material form. Any idea that it was an afterthought with God, devoid of prophetic intent, must be written off as being contrary to Scripture.

Mistaken teachers hold that Jesus came at His first advent to re-establish the Davidic kingdom in the earth, with

Himself occupying the throne of David in Jerusalem. Dr. C. I. Scofield, who possessed a profound knowledge of the Scriptures, erred at this point by saying: "When Christ appeared to the Jewish people, the next thing in the order of revelation as it then stood should have been the setting up of the Davidic kingdom."

These men go on to say that Jesus presented Himself to that nation as their King. Had they accepted Him, He would have immediately re-established the Davidic kingdom. They affirm that God could have provided salvation for men without Christ's crucifixion.

To illustrate, I quote Dr. Donald Barnhouse: "It is idle to speculate on what would have happened had the Pharisees and the leaders accepted Jesus as the Messiah and bowed to His standards. Whether He could have found some other way of imputing righteousness to their account is not a question worthy of our discussion."

Concerning this same thought, Rev. S. D. Gordon wrote: "It can be said at once that His dying was *not* God's own plan. It was conceived somewhere else and yielded to by God. God had a plan of atonement by which men who were willing could be saved from sin and its effects."

One cannot help wondering what these men propose to do with such passages as Revelation 13:8, which portrays Christ as "the lamb slain from the foundation of the world." It is gross error to regard the atonement as

something improvised at the last minute, simply because one particular racial group proved a disappointment.

It is astonishing that Bible scholars should overlook the plain teaching of the Old Testament prophets which foretold that Christ would be born of a virgin in Bethlehem as Immanuel; that He would offer Himself as a sacrifice on the Cross for *all* humanity; that after His death, He would be resurrected to ascend into Heaven and sit upon His Throne as Sovereign over all; that He would rule as King over His people forever.

The prophecies foretold that during His present session as King of kings and Lord of lords, His Church would extend itself to the ends of the earth. Not that the entire world would be converted, but that His Church, conspicuous in the mind of God before the world was made, and which has adorned the prophecies, would have in it people of all nations.

No, Jesus did not offer a literal kingdom to a small group of people in Palestine. They would have been pleased to have Him use His tremendous power in their behalf. They were looking for a leader to oust the Romans. On at least one occasion they tried by force to make Jesus king. He positively refused.

He acknowledged, however, that He was a King, and that He came to establish a Kingdom, but reminded them that it was "not of this world." It was not to be a carbon copy of David's literal Kingdom restored, for He said that His Kingdom was not to come with "observation." He was speaking of the Kingdom of God, referring to the Church of God, which He governs.

Bible teachers, whom we believe to be mistaken, say that the Kingdom of God, or Kingdom of Heaven, which

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was "at hand," did not refer to the Church, or Christ's present spiritual Kingdom, but to the Davidic Kingdom, the Millennial Kingdom. Dr. Scofield said if the nation had accepted Jesus, that such a Kingdom would have been immediately set up. This rejection is credited with postponing the Kingdom at least two thousand years. This is plainly "malarky," and not truth.

John the Baptist said the Kingdom of God was "at hand." In other words, the "time was fulfilled." The New Covenant Kingdom was to replace the Old. But some present day teachers claim that the words "at hand" do not mean "at hand," but refer to a time some two hundred decades in the future.

This same phrase, "at hand," occurs better than 50 times in the Gospels and Acts. In every instance the thing or person represented as being at hand was truly at hand. See Matthew 21:1, 34; 24:22, 33 and other passages.

The expressions of Kingdom of God and Kingdom of Heaven, as employed in the Gospels, have reference to the Church of Jesus Christ. These expressions are used to refer to both the spiritual and the visible Kingdom, in reference to the Church.

Jesus told Nicodemus, "Except a man be born again he cannot see the kingdom of God . . . except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Anyone should plainly see that Jesus was speaking of the Church, the mystical Body of Christ, and not a Davidic Kingdom.

He said in Matthew, chapter thirteen, that the "Kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree . . ."

No one, I believe, will deny that this has reference to the Church in the present age and not a reference to something in the distant future.

Again Jesus said in Matthew 16:18, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven."

Jesus is here speaking of building

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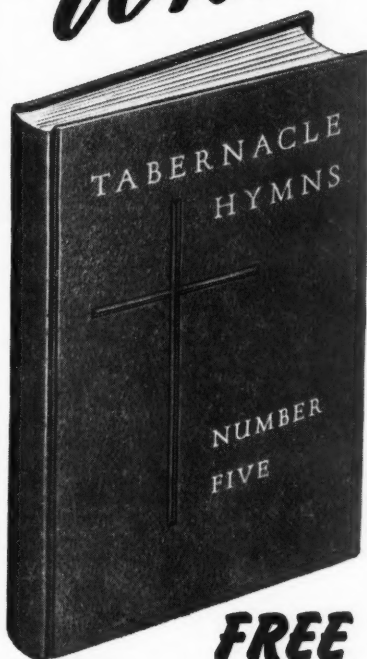
His Church, and He used the familiar Old Testament term "kingdom." On another occasion He warned the literal seed of Abraham that the Kingdom would be given to the Church: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43)

He not only gave the Kingdom to His Church, the New Covenant Israel, but He took from Old Covenant Israel the keys of the Kingdom, and gave them to His New Testament Church. Today the Church has in its hand the keys of the Kingdom of Heaven.

When Jesus gave to Peter the keys of the Kingdom to the Church, He had no reference to a literal Kingdom, the Davidic kingdom, but to the New Testament Church.

I feel a warning message needs to be given, for the reason that well meaning Christians, have in some instances tried to push on Jews, blessings which belong to themselves. These people need to understand that there is no such thing as racial salvation. A Jew, like the member of any other race must come humbly to the foot of the Cross, for deliverance from sin and personal standing before God.

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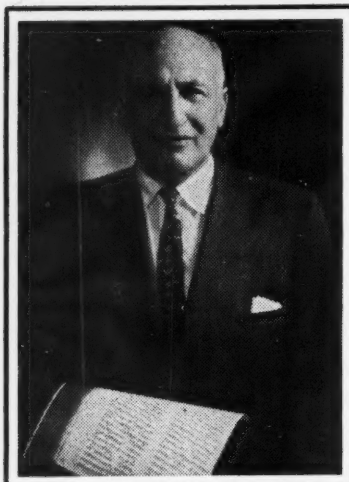
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ARAMAIC ORIGIN OF THE BIBLE

DR. GEORGE M. LAMSA
NEW YORK CITY

As a boy at his mother's knee, deep in mountain fastnesses of Iraq, Dr. George M. Lamsa was taught the language our Lord and His disciples spoke ... Aramaic. The community or nation from which Dr. Lamsa came is the only one in the world that has retained this language. Their Bible, the Peshitta, has existed through the centuries ... and it remained for this noted scholar to translate the entire 66 books into English. This month finds him delivering to Defender Readers an illuminating treatise on ancient language vehicles.

THAT ANY PORTION of the Bible, the Holy Book of the Near East, was written in Greek, is Greek to millions of people residing in Biblical lands. The Easterners have never heard of any portion of their Holy Scriptures as having been written in any other language than the Semitic languages, Aramaic and Hebrew, which in the olden days were as close to one another as American English is close to English spoken in England. No Eastern race would ever use an alien language for their sacred literature.

The people in the Biblical lands have never heard of God being a jealous God, a camel entering through the needle's eye, God profaning the priests of the sanctuary or deceiving the people, or that Christ was forsaken on the cross until the coming of the American and English missionaries when new Bible translations from the King James were published in some Eastern languages. Many Eastern bishops and even the Moslem leaders prohibited the distribution of these new Bibles on the ground that they were contradictory to what they had been taught in their Scriptures for centuries.

For example: in the King James version we read: "A feast is made for laughter, and wine maketh merry; but money answereth all things." Ecclesiastes 10:19.

The Aramaic Peshitta reads: "Bread and wine are made for joy, and oil makes life merry; but money brings one low and causes him to go astray in all things." Ecclesiastes 10:19.

The King James rendering cannot be true because Paul called money, filthy lucre. "Not given to wine, no striker, not greedy of filthy lucre ..." I Timothy 3:3. There are hundreds of such differences between the Western version and the Eastern text, but no conflict exists as far as basic doctrines of the Faith are concerned.

According to the Eastern text, Peshitta, the name of the wicked city is Amorah and not Gomorrah. In the East, we had never heard of such a city as Gomorrah nor does the name occur in Eastern literature. The name of this city in all our Eastern literature is Amorah, now called Amoriah.

Moreover, Aramaic and Arabic are the only two Semitic languages which have ever been used as the *lingua franca* of the Fertile Crescent. There is no mention of a third language. The transition from Aramaic was into Arabic in



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the 7th century, A.D., and not into Greek.

Invariably, Persians, Greeks, Romans, Mongols and Turks had conquered these ancient Biblical lands but none of them was able to alter the way of life or to introduce its culture or language in that part of the ancient world. None of these conquerors has left a language imprint on these ancient lands. The Turks ruled for more than four hundred years but today only a few men speak Turkish in the Biblical lands.

The translator of the Bible from Aramaic was one of the two Assyrians who could ever read and write the Turkish language which for more than five centuries was the official language in the Near East until 1919. All these conquerors and their culture were drowned in Semitic culture and religion.

Even Mohammed in the Koran, the Holy Book of the Moslems, states that the Scriptures were revealed and written in the common or vernacular language of the people among whom the prophets lived. He also states that some of the Christian Scriptures were forged by priests.

It was natural for the prophets, the Apostles, and the evangelists to receive their inspiration, to preach, read, and write in their own Semitic language, Aramaic or Hebrew. Why should they write in an alien language, Greek? Who would be able to read a sacred book of the East in a language which even learned men could not master?

Dr. Toynbee states in "A Study of History" that unlettered Galileans never spoke and seldom heard any other language than their native Aramaic. Most of Jesus' disciples and followers were illiterate. They could not read and write even their own language. Matthew, being a customs officer, was an exception. Moreover, Josephus states that Greek was not spoken by the Jews and that several people tried to learn it but hardly anyone had succeeded.

All founders of great religions spoke and wrote in the language of the people among whom they were living and with whose idioms, metaphors, customs, problems, traditions, and way of life they were familiar. John Wesley wrote in English simply because he was preaching to English speaking people. He had to write in English whether he wanted to or not. Mohammed used Arabic, his native language and the Koran, the Holy Book of the Moslems, was written in that language.

The erroneous information which spread in Europe relative to the Greek language resulted from the fact that Christianity for several centuries had covered the Roman Empire by word

of mouth, and via Greece, and that Greek was the language of culture in Italy, Spain and other parts of Europe. In other words, the Christian Gospel was first published to European people in Greek and at this early time, Greek was the only source of the Scriptures. The Vulgate, or Jerome's translation, was made in the 5th century, A.D.

Just as Latin became the sacred language of all European people until the 16th century, Aramaic was the sacred language of the first Christian Church until the Holy Word was translated into Greek and Latin. At this early time, the knowledge of the Near East, its geography, its people, its culture and languages was limited.

This is not all. Even the Greek alphabet, architecture, and Greek arts were imported from the Near East and Egypt and then exported to other European countries. This is why Western people were led to believe that Greek has played an important part in Christian religion whereas, on the contrary, the New Testament tells us that both Greeks and Romans were strongly opposed to the Christian movement which they called Judaism because it was alien and contradictory to their institutions and because it proclaimed a Gospel of freedom, equality, and low taxation.

Not only the Bible but also archaeology proves beyond a doubt that the Christian religion started in Biblical lands, and that the Gospel was written in a Semitic language and that the Near East was the cradle of our civilization, not Greece. The Persians introduced Semitic culture into Greece and in the 4th century, B.C., the Greeks, after the conquest of Babylon, borrowed Eastern art, philosophy, architecture and many other sciences from Babylon and Persia.

The term Peshitta means straight, simple, clear, undiluted — that is, original. This is because the original of every document is simple and straight but when it is translated it becomes confused and subject to revision. Eusebius, the father of Church history, tells us that the writings of the Apostles were called Peshitta, simple, clear.

This means that the authors spoke in a simple language and wrote in a simple manner for folks who could not understand abstruse and theological terms of speech. For this reason the Bible is read more than any other book in the world regardless of mistranslations, obscurities and ambiguities. The translations, thereof, are clearer than books of any other religion when translated into English and other Western languages.

After the division of the Church at Ephesus, in 431 A.D., new Bibles were

introduced by certain churchmen who expounded new doctrines. Some of these men deliberately forged some of the portions of the Writ to substantiate their teachings. For example: the term "blood of Christ" was changed to "the blood of God." Acts 20:28. No men of Semitic origin would ever think of God as having blood. The term "Arameans" which many times occurs in Acts and the Pauline Epistles was deliberately changed to "Greeks." The Peshitta hardly makes any mention of the Greeks. The Arameans (Syrians) were a stone's throw from Palestine.

Then again, copies of Peshitta were forged by the Monophysite Bishops and Arian Christians who denied the divinity of Jesus. The Curetonian and Syriac or Mrs. Lewis' New Testament were made by some of these Bishops to show that Jesus was the son of Joseph. The attempt to deny the divinity of Jesus and His miraculous birth began in the early part of the 4th century A.D.

The Old Testament Peshitta from which Lamsa's translation was made is a copy of the pre-exile Hebrew text. It is the oldest surviving Bible in Semitic languages and written in the estrangelo characters, the oldest known Semitic alphabet. Its contents differ in some respects from other versions which have come down to us from the Greek. It is unfortunate that the Western scholars have never examined the Peshitta text of the ancient Christian Church in the East nor made an attempt to translate it. But instead they devoted themselves to labor on secondary sources.

The term "Aramaic" is derived from Padan-aram (Mesopotamia). Aramaic is the oldest language recorded in the Scriptures. The Bible makes no mention of Akkadians or Sumerians. All names of localities and men and women in the Bible are derived from Aramaic. It was the language of Padan-aram centuries before Abraham and his tribes crossed the River Euphrates and came to Palestine.

The term "Hebrew" was born when Abraham and his tribe crossed this historic river. In other words, Hebrew means "to cross over." The Hebrew patriarchs and their descendants spoke this ancient tongue and held zealously and tenaciously to their ancient tribal customs and religion. The Jews were always dominated by their forefathers, their customs, their language, their culture and their religion. I cannot think of simple fishermen reading, writing and praying in an alien tongue, Greek, which even Josephus, a learned Jewish scholar and contemporary of the Apostles, could not read well.

The new translation which has been

made from Aramaic, Peshitta text, can only be ascertained by the internal evidence. Scores of times the reader will see that the translators into Western languages were confused when they confronted two Aramaic words looking alike or an Aramaic word with several meanings. This is why we have so many revisions of the King James Version. Examples of these are given in the Introduction of the Bible just translated from Aramaic.

For many years, Eastern Christians and Moslems have wanted a translation of their Scriptures made into the English language which today is becoming the second language of the people. Thousands of young men and women now understand English much better than their own tongues. The impact of Point Four American aid, the Marshall Plan, and the rich oil fields have made it necessary for many Easterners, especially young people, to read their Scriptures in the English language.

Even the Koran, for many centuries, was prohibited from being translated because of the fear that errors might result. Today, the Koran has been successfully translated into the English language.

This translation of the Holy Bible from the Eastern text will enhance the people's faith in religion which is the only sure barrier against atheism, communism and other destructive doctrines. I am hoping that this translation into English will be widely read in all Near Eastern, Middle Eastern and Far Eastern countries where Peshitta is highly revered as the only true source of the Scriptures. And I also hope it will help Western Christians to better understand their Bible.

The Scriptures are our eyes. We cannot afford to allow mistranslations, obscurities and contradictions to mar the vision and message.



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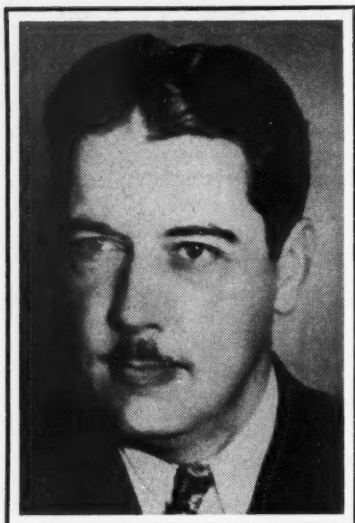
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Common symptoms of Prostate trouble include: high blood pressure, low blood pressure, headache, dizziness, poor circulation, cold hands and feet, numbness, arthritis, rheumatism, aches and pains throughout the body, irritability, nervousness, indigestion, gas, cramps, discomfort of the groins, aches in crotch and rectum, abnormal performance, loss of mental vigor, and a feeling of insecurity. These conditions should be regarded as danger signals. There are other symptoms.

Our Clinic has treated into the thousands of Prostate cases by the use of biochemistry and glandular methods. Results have been uniformly satisfactory.

The system of treatment embodies the use of medications, aimed at cleaning up infection and the application of endocrine therapy. It is our privilege to say that we successfully treat patients by methods comparatively free from pain.

DEVINE BROTHERS CLINIC

1905 Midwest Blvd.
Midwest City, Oklahoma
October 11, 1957

Dr. Gerald B. Winrod
Defender Magazine
Wichita, Kansas

Dear Brother:

I am a patient of the Devine Brothers Clinic, located at 2912 Epperly Drive in Oklahoma City, a reader of your valued magazine, a listener to the Defender Hour and pastor of a Church. At the Clinic today, I learned for the first time that you and Dr. V. J. Devine have been acquainted a number of years.

A nurse at the Clinic told me that you had invited the doctor to prepare an article on Prostate matters for early publication. I decided to write you a letter telling of my experience for you to use in any way desired.

I feel like a new man since taking their treatment and my wife says I am a lot easier to get along with.

We regard my going there as an answer to prayer. I was on the way to see another doctor, when for some reason I glanced across the street, saw the Clinic and decided to enter. We knew my condition was serious and had been praying.

I was examined, put on the treat-

ment and began at once to enjoy relief from pain. My condition was Prostate and Rectal trouble.

The X-ray pictures showed small stones in the Prostate. Dr. Devine expressed the opinion that the treatment would dissolve the stones and clean up the infected and congested area. This actually took place.

Believing they saved my life, I wish to say I feel better now than in fifteen years, and am thankful I did not have a serious operation. I think the Prostate gland is very necessary to life, man's ability to think, and enjoy living.

I have met men from Canada, South Carolina and other States at the Clinic who testify to results beyond their hope and expectations. I have a letter before me from a man who had treatment over 20 years ago, who has since enjoyed a long period of good health. Also a letter from the parents of a young man in a southern State who was growing steadily worse, but was cured here.

I consider Devine Brothers Clinic a godsend for those who suffer from Prostate and Rectal conditions. Mrs. Teal and I will be looking forward to seeing Dr. Devine's article in The Defender and you have my permission to publish this letter if you like.

Sincerely, Rev. Earl Teal

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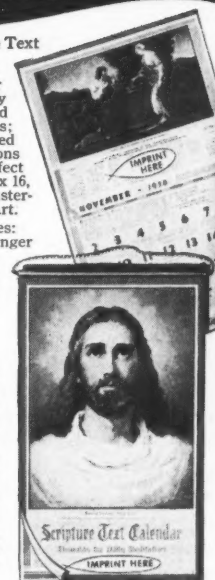
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VITAMIN B₁ promotes efficient circulation of blood in your body. Not enough B₁ can mean irritability, moodiness, depression. B₁ is used very rapidly under stress, must be replaced daily.

VITAMIN B₂, Riboflavin, is a vitamin required by each cell of your body for normal function. Adults lacking B₂ may often feel persistently weak, lack energy or drive. Disorders of the skin and eyes, sores, cracked lips also may be due to lack of B₂.

NIACIN . . . this vitamin is a food used by your nerves. When you lack Niacin you may be irritable, easily upset. Pellagra, is a disease traceable to a severe lack of this vitamin. Digestive and gastric disorders may also indicate a lack of Niacin.

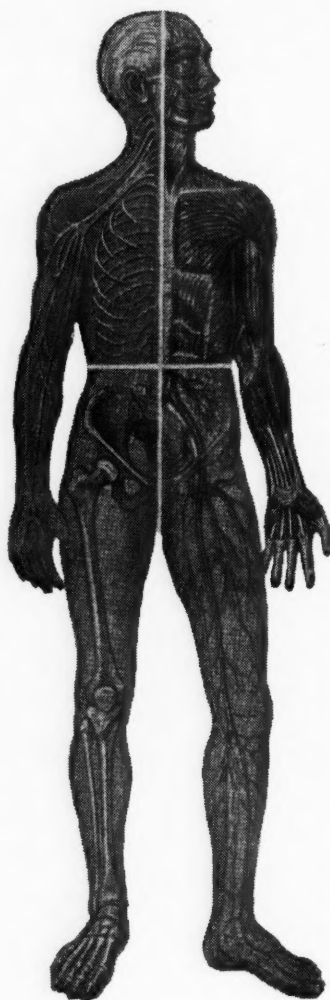
VITAMIN C, found in many fruits and vegetables, it benefits gums, teeth, muscles, heart and many other parts of your body. Lack of C may cause pains in the joints, a feeling of weakness. Frequent colds may be a result of vitamin C lack.

VITAMIN A helps growth, vitality, vision. Experiments show that vitality is good when enough Vitamin A is in your diet. Disorders of the skin, eyes, bones and teeth have been related to a lack of Vitamin A in the diet.

VITAMIN D is a most important vitamin. It helps your body use the minerals, Calcium and Phosphorus. In children lack of this vitamin is known to cause poor bone structure, produces a disease called Rickets.

VITAMIN E is a vitamin which many associate with Wheat Germ. But it is found in many kinds of plants and seeds. It has been thought that Vitamin E is important to proper development of muscles and in preventing deterioration of the heart muscle.

VITAMIN B₆ has been said to be effective in controlling extreme nervousness, insomnia, irritability, abdominal pain, weakness and difficulty in walking. A great deal more needs to be known about this vitamin.



BIOTIN is believed by scientists to protect the body against skin disorders, loss of appetite, insomnia and some forms of muscle pain. The body makes some Biotin in the intestinal system.

INOSITOL . . . another vitamin about which much remains to be learned. Has been shown to decrease liver fat, and to be related to control of gastro-intestinal functions and disturbances.

CHOLINE is a vitamin believed to be important to proper liver function, and to the ability of the body to handle fats. It also is believed to have a relationship to our ability to utilize protein in the diet.

POTASSIUM is indispensable to the body. A severe lack leads to many disorders. Known to be related to proper heart function, proper production of digestive fluids, proper tone and balance of the body cells this mineral is essential.

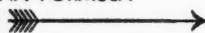
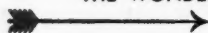
PHOSPHORUS has also been known as an essential nutrient for many years. It is related and works in function with Vitamin D, has been found to be important to the nervous system and is associated with many other body functions.

CALCIUM, one of the most important elements used by the body. Used by bones, teeth, hair and in almost all of the building processes of the body. Is important to the blood and coagulation, and in the balance and health of the capillaries. Also in preventing tissue changes associated with ulcers, cataracts, disorders of the parathyroid glands.

IODINE has many uses in the body. It is best known for its relationship to the proper function of certain glands such as the thyroid gland, and in preventing appearance of tumors known as 'goitre'.

Many other Vitamins and Minerals are used by the body. The summary above of vitamins and minerals in the RA-MANA FORMULA is not all inclusive . . . and of course the symptoms and conditions shown as resulting from a lack of these substances may also develop from other causes and for other reasons.

ON THE OPPOSITE PAGE READ HOW YOU MAY OBTAIN
THE WONDERFUL RA-MANA FORMULA



RA-MANA B (SUN MAGIC)



Learn the AMAZING SECRET of RA-MANA . . . FIND OUT for Yourself how a combination of Indian knowledge about Yucca and Cactus extracts AND modern scientific proven vitamin and mineral nutrients can bring YOU new "life sustaining" energy and vitality . . . on our money-back guarantee.

Always tired . . . run-down . . . can't sleep . . . nervous . . . worried and depressed? These and many other aches, pains and illness may be the result of a vitamin mineral lack. THE RA-MANA COMBINATION of VITAMINS AND MINERALS . . . in our GREAT SPECIAL OFFER . . . should be acted on TODAY!

OUR SPECIAL \$10.⁰⁰ OFFER

WE WILL SEND YOU, on our money-back guarantee, THREE BOTTLES OF WONDERFUL RA-MANA B . . . PLUS . . . A regular NINETY DAY supply of RA-MANA M . . . enough to last you THREE MONTHS . . . for only \$10.00.

Nutritionists Say: 4 out of 5 Suffer



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RA-MANA B Complex contains:

Vitamin B ¹ (thiamine hydrochloride)	3.0 Mgm. (3xMDR)*
Vitamin B ² (riboflavin)	3.0 Mgm. (1 1/2 xMDR)*
Vitamin B ⁶ (pyridoxine hydrochloride)	1.0 Mgm.
Vitamin B ¹²	1.5 Mgm.
Niacinamide	15.0 Mgm.
Pantothenic Acid	3.0 Mgm.
Choline	30.0 Mgm.
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Plus
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THE RA-MANA M FORMULA CONTENTS 90 TABLETS

Each Tablet contains

VITAMIN A	5000 Units*
VITAMIN D	1000 Units*
VITAMIN E	2 Int. Units*
CALCIUM	180 Micrograms**
PHOSPHORUS	180 Micrograms**
POTASSIUM	75 Micrograms**
IODINE	200 Micrograms**

*Indicates % of minimum daily adult requirement supplied. **MDR not est. x as Calc. Phosph. xx as Pot. Iodide.

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. . . Upon receipt of Ra-Mana products use for two weeks as directed on the label . . . if not satisfied return the unused portion at once . . . we will refund your entire purchase price without any questions . . .

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FROM PAGE 2.

ference in many communities. However, it was celebrated regularly enough in a sufficient number of communities to retain its historical significance.

Sarah Hale envisioned the revival and unification of this traditional American festival spirit, as a cohesive quality with which to seal the people of the various States together in common bonds of Christian worship.

It was soon apparent that the task could not be accomplished solely through editorial effort. Thereupon, she began writing personal letters to the Governors of each State, as well as private persons of influence, such as Senators, Representatives and leaders among the Clergy.

She was immediately successful in establishing State Thanksgiving observances. During the third year of her campaign, most States and Federal Territories were keeping some form of Thanksgiving celebrations, but no attempt had been made to harmonize the date.

Sarah Hale became a power. At the helm of an influential magazine, she demanded consideration. She kept writing and publishing stirring editorials. By the year 1852 she had succeeded in bringing 29 States and Territories into line for the last Thursday of November. Each year she would proclaim that day as Thanksgiving Day and many people kept it with her.

During the ensuing years the worst civil strife in the history of our Nation was pending, and political and sectional bitterness was rife. Yet, according to one writer, between the years 1852 and 1860 Sarah Hale held the States in harmony on at least one issue while they were quarreling on many others. In the year 1859 an almost universal Thanksgiving Day was kept, not in re-

sponse to a Presidential Proclamation, but because one woman asked it ... Sarah Josepha Hale.

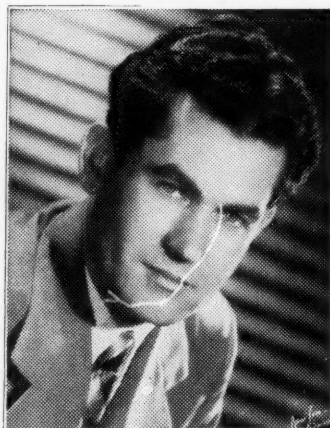
After seventeen years of struggle, in 1863, her effort was finally rewarded.

"President Lincoln recognized the truth of these ideas (the unifying influence of a National Day of Thanks) as soon as they were presented to him,"

wrote Mrs. Hale in her magazine. "His reply to our appeal was a Proclamation appointing the last Thursday in November 1863 as a day of national thanksgiving."

Mrs. Hale resigned her editorial post in December 1877, after an editorship of forty years. She slipped away to be with the Lord in her ninetyeth year.

THE RA-MANA MAN



MR. ROBERT MARTIN, head of the Ra-Mana B Company of Hollywood, California has many friends. In the course of events, he has come to be known as the "Ra-Mana Man," for the famous vitamin-mineral product introduced a few years ago by his Company.

Mr. Martin is part Indian, and perhaps due to this racial strain, conceived the idea of retrieving knowledge regarding natural remedies which the white man found in use upon arrival in the new world. Desert plants, particularly the Cactus and Yucca, provided the basic ingredients.

Vitamin and mineral products are to-

day necessary because of defects in the American diet. Certain drug and medical interests insist that physical ailments "just happen," regardless of the food intake. A careful reading of the Ra-Mana announcement, on the two previous pages, causes one to question this claim. Here many abnormal physical conditions are attributed to a lack of vital substances essential to normal diet. In making these statements Mr. Martin is on solid, scientific ground.

The state of the nation's health would probably be worse, had science not stepped in and discovered a means for delivering needed dietary substances in the form of vitamin and mineral tablets and liquids.

If foods, processed the modern way, are adequate, why do Americans spend three hundred million dollars a year on food supplements? Why does the Food & Drug Administration insist that purveyors of these vital substances shall *not* make claims as to their life giving factors?

On the contrary, manufacturers and distributors are compelled to so limit their claims and statements as to render them asinine and silly in many instances. Such restrictions often limit the service that producers can render at health levels. But despite this pressure, men like Mr. Martin are continuing to bring blessing to their fellow man.

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Dr. Goulouze's spirit was greatly intensified through prolonged suffering from cancer, first discovered in 1946. God spared him for nine years to minister by means of the printed page to a parish the world over. On September 5, 1955, God released this brother and friend from his suffering and took him to his eternal home. By means of his books Dr. Goulouze's ministry continues.

The author has accumulated a vast circle of friends through his books. They remain as a living testimony of his sympathetic understanding of human needs, and his graciousness in counselling the sick and troubled. Just published. . . . \$2.50.

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JOSEPH KAMP

THE LOWDOWN ON LITTLE ROCK

A REVIEW OF
JOSEPH KAMP'S NEW BOOK

LIKE MOST AMERICANS, Mr. Kamp is disturbed by the use of federal troops against the white citizens of Little Rock, Arkansas ... forcing Negro children from their own schools, to attend classes in a building heretofore used for white boys and girls.

Perhaps the most stunning single incident, to attract public attention, was the appearance on television screens and in the newspapers of a picture showing a soldier holding a bayonet three inches from the back of a 14 year old white girl. There was something about it that just didn't seem right, no matter alleged extenuating circumstances!

Joe Kamp is not interested in surface symptoms. He wishes to know what are the compelling causes, the forces moving at subterranean levels — the story the public has *not* been told ... not only affecting Little Rock but the entire South.

The complete title of this book (a better term would be Intelligence Report) is, "The Lowdown on Little Rock and the Plot to Sovietize the South."

Mr. Kamp does not mince words. Here, for instance, is his opening paragraph:

"Some intemperate Southern leaders have compared Dwight Eisenhower to Adolph Hitler, because the President ordered Federal troops to invade and occupy a part of the sovereign State of

Arkansas. They are wrong. This is not a true parallel. Hitler had the Constitutional right to use Nazi storm troopers in any way he pleased. Mr. Eisenhower has no such right. The plain truth is that the President's action was illegal and unconstitutional, a violation of his oath, an irresponsible and reckless abuse of power, and thoroughly un-American."

After proving the action illegal, Mr. Kamp shows who was responsible and why. The President seemed to be caught in a web, spun by those around him. The inside story of this pressure, and those responsible, is enough to frighten Americans for the welfare of their Government. The "Palace Guard" is dismantled before the dumfounded gaze of the reader.

Leaving Little Rock, Mr. Kamp takes up "The Plot to Sovietize the South" as a whole. The roots of a conspiracy, to divide and destroy the Nation, are brought into plain view. Individuals and organizations are named. Their subversive methods are explained. The secret Jewish motivation, intellectual and financial, is brought into the open:

"The eighth and ninth floors of Freedom House (20 West 40th St.) are occupied by the Anti-Defamation League of B'nai B'rith, which is playing a leading role in the conspiracy to harass and intimidate the South.

"Along with the NAACP, the ADL was a party in interest in the desegregation cases. It prepared and filed an *amicus curiae* brief in the proceedings before the Supreme Court.

"The Anti-Defamation League collaborated with the Golos-Bentley Soviet spy ring, when it was flourishing, and the ADL has carried on a contin-

uing campaign ever since to discredit and destroy all effective activities, by both the Government and patriotic groups, exposing and combating Communist infiltration and subversion.

"The ADL maintains a spy and smear network throughout the country with 25 headquarters and 2,500 'investigators' snooping on fellow Americans. Together with its associated American Jewish Committee (which also filed an *amicus curiae* brief in the desegregation proceedings before the Supreme Court) it spends in excess of five million dollars annually on divisive propaganda, political intimidation and terrorist activities.

"In his annual report, Dr. John Slawson, Executive Vice President of the American Jewish Committee, declared: 'We were very closely involved with the Supreme Court decision. Not only were we active in the filing of an *amicus* brief, but we contributed materially to the social theory upon which the desegregation decision was based ... The fact-finding studies from which this theory developed probably would not have been made were it not for the American Jewish Committee'."

One of Mr. Eisenhower's closest associates in the White House, Maxwell Rabb, is a representative of the Anti-Defamation League. During the tense days at Little Rock, extreme leftists (like Negro Congressman Powell of New York), wishing to get demands through to the President, used Rabb as a transmission belt.

Powell, a leader in the National Association for the Advancement of Colored People, is cited 66 times in Government files for his affiliations with Communist movements, fronts and enterprises.

Mr. Kamp lists 51 organizations, tied and working together in a hard knot, for the purpose of creating racial discord south of the Mason-Dixon line. They got a head start and have been operating years, moving methodically, meticulously, mischievously toward the objectives now being realized.

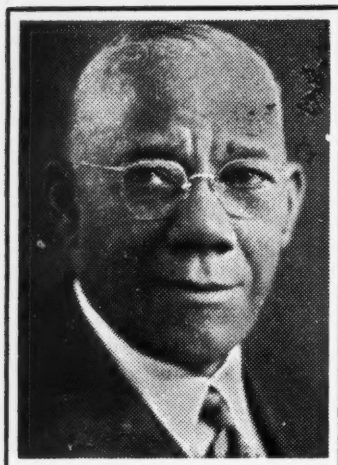
Whether or not the red tide in what the Communists call "the black belt," can be stemmed remains to be seen. Certainly Mr. Kamp is doing his part. His report is an enlightening, if frightening document.

The Lowdown On Little Rock

By Joseph Kamp, noted investigator and defender of Constitutional Government against the encroachments of subversive forces. In this new book he exposes the plot to Sovietize the South by generating racial hate. PRICE 30 CENTS. OR FOUR COPIES \$1.00. Order from DEFENDERS ... WICHITA, KANSAS.

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NEGRO BEWARE OF FALSE FRIENDS

DR. JOSEPH W. HOLLEY
ALBANY, GEORGIA

Dr. Holley is regarded as America's foremost Negro educator. Approximately a half century ago, he founded the Albany Bible and Manual Training Institute which later became Albany State College ... of which he is President Emeritus. In the accompanying article he admonishes Negroes against certain dangers.

IN AN ADDRESS I delivered to the Georgia University Council in 1935, I said, among other things: "Federal laws to enforce non-segregation will react disastrously if they arouse resentment against the Negro and if they result in friction between the whites of the South and the whites of the North."

There are those who would be glad to have the Southern white people and the Federal Government in bitter disagreement over this issue. And to have the Negroes of this Country and especially in the South at loggerheads. There are explosive possibilities here which would benefit any who are interested in our confusion and final destruction.

In this connection, I quote the following from the Atlanta Constitution:

"John W. Clark, Trustee of the University of North Carolina said, 'The Julius Rosenwald Foundation working through the National Council of Churches, and the CIO and AFL and the NAACP is heading a drive to do away with segregation in the schools,

colleges, churches and hospitals for the races in the South'."

The present determination to integrate Negroes in the public schools, recreation centers, golf courses and all other hitherto segregated spots has the complete approval and cooperation of the educational foundations, the National Council of Churches, AFL, CIO and NAACP and worst of all, the Supreme Court of the United States and the Federal Government.

COMMUNIST BLUEPRINT

All of these powerful agencies are sponsoring and putting into effect the seven points of Communism which are as follows:

1. Abolish the whole system of racial discrimination. Full racial equality.
2. Abolish all laws which result in segregation.
3. Abolish all laws that disfranchise Negroes.

4. Abolish all laws that prevent the mixing of Negro races in the public schools.

5. Full admittance of Negroes in railroad stations, waiting rooms, restaurants, hotels and theaters.

6. Abolish Jim Crowism in the Army and Navy.

7. Abolish all laws preventing Negroes from enjoying all the rights and privileges in all forms of labor and industrial activities.

It will be seen that the seven items enunciated by the Communists in 1928 have been adopted and are being put into effect by the Julius Rosenwald Foundation, (now the Southern Educational Foundation), the AFL, CIO, NAACP and backed by the Supreme Court and the President.

It is one of the Satanic marvels of our generation, that this Communist conceived plan should have been accepted by certain leaders of the large political parties, to the detriment of both races. Those who developed the scheme could see ahead and knew the end result would be racial hate, upon which they thrive. Negroes who grab the bait will suffer in the long run.

Granted that there are maladjustments affecting both Negroes and poor whites in the South, we don't need Communists to tell us how to run our business and solve our problems!

More Christian love and brotherly understanding of difficulties on both sides of the fence, would do no harm at this stage. Coercion in carrying forward the Communist plan can only bring injury, even if clothed with judicial authority granted by the Supreme Court.

Moscow has been plotting and planning for a long time, the torments and tensions which are now besetting us. I recall something that happened four decades ago here on the campus of Albany State College.

A large Cadillac, with three well-

MY VISIT TO HEAVEN

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8-UP TABLETS MAY WORK A MIRACLE FOR YOUR HEALTH

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Nutritionists tell us that most people don't eat enough vegetables, especially the green, leafy kind that build up strong bodies because they are rich in calcium and blood building iron. Authoritative surveys indicate that fully 85% of this country's people are probably suffering from calcium deficiency. This may be a clue to why your health is not all it should be — and what you can do about it.

Amazing, new 8-UP, pure food, vegetable tablets provide an efficient and easy way of supplying these wonderful vegetables to your diet: uncooked cauliflower; celery leaves; lettuce; spinach; asparagus; tomato; beet leaves; and water cress.

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dressed men in it, pulled up. I was in the pine grove near the river bank, where I had been squirrel hunting. They found it convenient to drive into the grove and face me in the middle of a group of trees. After leaning my gun against one of the trees, I walked up to the car and said, "Gentlemen, what can I do for you?"

Well, they laid out one of the nicest Communist lines imaginable. They told me, among other things, that their organization in New York was determined to break up lynching, Jim Crowism, and every other form of evil done to the Negroes by the whites in the South. They insisted that the Negroes of the South had never been free; that only the name by which their bondage went was changed, but as to freedom — they have never had that.

Their comrades in New York had been informed that I was one of the best educated Negroes in the Country and that I could be of the greatest help to them in building up the party in the South.

After some thirty minutes of quietly receiving their line of propaganda, I declared, "I have had enough! I am going to give you three minutes to get off this campus!" Running back to where I had leaned my gun against a tree, I picked it up, and you should have seen them scuffling and backing the car away. When they reached the highway, they picked up speed and were soon out of sight.

CONSTRUCTIVE APPROACH

What the Negro needs is self-improvement made possible by greater economic opportunities. He needs the kind of education that will fit him to hold down better jobs and make constructive contributions to society through honest and productive toil. Merit produces its own reward.

Economic betterment will place the Negro in a position to demand solution of his problems on the basis of achievement. And to this, no decent white person will object.

The Pittsburgh Courier sent a reporter, Trezz Anderson, down to interview me recently, and with a request that the reader minimize the personal references to me, I wish to quote a few sentences from that article:

"Dr. Joseph Winthrop Holley, born 1874 (founder and president emeritus of Albany State College and consultant to the Board of Regents of the University of Georgia system) is one of the most profound thinkers of the Negro race.

"He is an educator, pioneer, crusader, thinker, preacher, son of a slave,

protector of his race and friend of the white man.

"Dr. Holley is of the opinion that the average person, white and Negro, doesn't understand integration. 'It's a new word,' he says, 'since the Supreme Court decision. It's only temporary.'

"In his opinion the roots of the problem go deeper than voting. 'The ballot has never helped either the Negro or poor white,' he declares. But Dr. Holley will come vigorously to the defense of the right of Negroes to enjoy economic betterment.

"His idea is to do something about the situation other than just talk about

it. He has opened a shirt factory in Albany where employment exists for many Negroes.

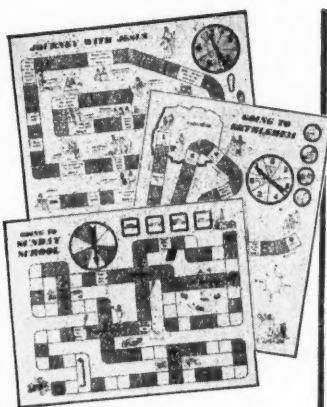
"Dr. Holley's high Christian principles and support of economic betterment reminds you of the Scripture which says: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'"

MONEY FOR YOUR TREASURY

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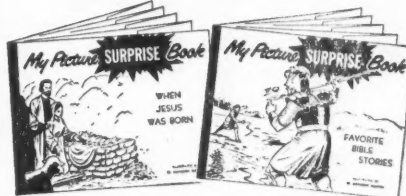
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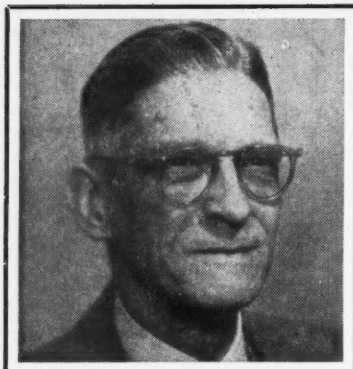
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NEGROES BEING DECEIVED

EDWARD WHITESIDE
NEW YORK CITY

THE TOCSIN is sounded. Battle lines are drawn and the South is fighting desperately to defend the integrity of the white race. The fight is not really between whites and Negroes. It is between whites and vicious, red outfits who have misled Negroes and are using them as pawns for evil purposes.

Mothers and fathers, whether of the North, South, East or West, if they have any racial pride, will stand shoulder to shoulder with those stalwart Southerners who are protecting sons and daughters of both nationalities against a Communist inspired mongrelized civilization.

Our Constitution is being flouted and liberties bought and paid for with the blood of American manhood, are being placed in jeopardy.

An impudent Supreme Court usurps the law-making functions of Congress; the President of the United States orders the Governor of a sovereign State to withdraw troops called out to prevent mob violence and, when violence occurs, orders federal troops into that State.

There are those who will swallow left-wing propaganda and believe Government soldiers were sent to Little Rock to uphold the law. That is not true. Governor Orval E. Faubus was able to keep order. Federal troops were sent there to enforce a vindictive and an unwise *opinion* of certain judges, one of whom, before he mounted the Supreme Court bench, had never tried a case in his life.

The Supreme Court cannot legally make laws. Only Congress has that power. As to segregation, other Supreme Courts prior to Warren had held that "separate but equal" schools were legal.

A court decision is not an exact science. It is only an opinion and judges are often wrong. Witness the many cases that are reversed by higher courts on appeal. In fact, when a five to four

decision is handed down by the Supreme Court, it shows that four judges believe the other five are in error.

In trying to force mixing of the black and white races by the use of bayonets, the administration and the Supreme Court are violating the laws of nature and are foredoomed to failure. Birds and animals mingle freely in the forest and on the plains yet, at mating time, they always choose their own species and year after year faithfully reproduce according to kind.

Millions of dollars are spent annually by the Department of Agriculture and various State Agricultural Colleges to improve the breed of cattle, hogs, sheep, etc., but our Supreme Court seems blind to the lessons to be learned therefrom. Political leaders appear determined to destroy the best there is in both races by compelling blacks and whites to comingle. Such a policy is as abhorrent to decent colored people as to the whites.

The writer has known many Negroes and never met a renegade among them. They believe in the black race in their particular heritage. By contrast, what

sorry spectacles they make of miserable white scallawags who, for a few votes, are willing to sell the white race down the river.

The Constitution does not give the Federal Government right to tell a sovereign State how it shall educate its children. That right was reserved by the States when the Republic was founded.

Pro-communists and extreme leftists seized control of our Government in 1932 and their influence has dominated our policies ever since. A few years ago Westbrook Pegler, after a tour of Europe, came back home pessimistic almost to despair and raged against "the rascals who betrayed my country into its present terrible peril." He scathingly denounced Roosevelt, Harry Hopkins, Harry Truman and the communist proteges of Felix Frankfurter who, he said, "infested our government like disease bearing lice."

The ultimate goal of these sneaks is a One World Communist Government wherein the United States will lose its sovereignty, our immigration laws will be nullified, and millions of foreigners permitted to settle on our shores like swarms of locusts.

Many, including the writer, believe the traitors who gave our plates for printing currency to Russia, and formulated the many give-away plans, have treacherously used billions of dollars to buy control of newspapers, magazines and other media of propaganda.

Certainly many newspapers and magazines, as well as television and radio commentators are always on the side of the traitors and against patriots. Many Senators and Representatives either through ignorance or by design have aided the Communist conspiracy. They sowed the wind. The Country is now reaping the whirlwind.

Fellow Americans, if our Republic is to be saved from destruction at the hands of crackpots, do-gooders, fools, intellectual zombies, foreign spies and native traitors, patriots from every village, town and hamlet will have to rise and man the ramparts of freedom. It is their votes that elect the men who make and administer our laws. If they elect clowns and oafs, or minions of corrupt political machines, they are sure to get, and will rightly deserve, rotten government.

Our hope of survival is to elect men to public offices who will place the welfare of Country above selfish personal interests — men of character and discernment who will not succumb to the power of leftist and un-American pressure groups.



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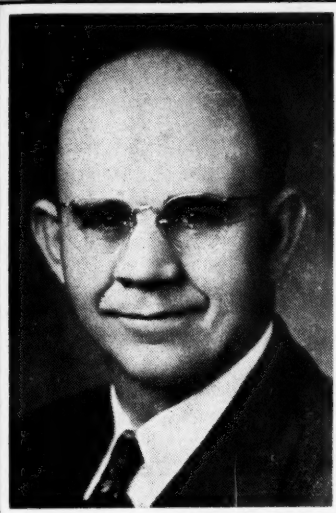
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REPEAL RESULTS

DR. SAM MORRIS
SAN ANTONIO, TEXAS

Dr. Sam Morris, affectionately known to the Christian public as "The Voice of Temperance," performed magnificently Sunday, October 27th (World Temperance Sunday) when he spoke from Washington, D.C., coast-to-coast over the National Broadcasting System. The text of his message follows.

Thank you Sir.

Howdy Neighbors.

We thank the National Broadcasting Company Radio Network for selling us time for this World Temperance broadcast over every available outlet in America, Canada, Alaska, Hawaii and Guam. We are very anxious to hear from every listener possible in order to check our coverage and gage our audience. Please tell us the station over which you listen and how many are in your group.

America had 13 years of National Prohibition. We have had 24 years of Repeal. I am speaking on the subject "REPEAL RESULTS."

The old saloon was a segregated business supported only by drinkers. Bootleggers were under cover operators supported only by those who connived with them to violate the law. But Repeal integrated the sale of alcoholic beverages with the necessities of life in cafes, filling stations, drug stores, de-

partment stores, grocery stores, taverns, pullman trains and on airplanes.

This integration no more changed the nature of alcohol and its effects upon society than painting a pump handle changes the water in a well or putting a rattlesnake in a flower bed changes the poison in his fangs. The alcohol is still the same old habit forming, narcotic, poisonous drug that has always caused people to wreck their cars, waste their money, lose their jobs, play the fool and humiliate their friends and loved ones.

LIQUOR ADVERTISING

Repeal unleashed upon America a four hundred million dollar a year pro-drinking advertising blitz. Liquor billboards line our highways. Liquor neon signs light our city streets. Beer, wine and whisky advertisements plaster our daily papers and national magazines.

Radio and television pour into the American homes a constant barrage of

attractive music, stirring dramas, ear catching jingles, prize winning slogans, beauty contests, bowling matches, baseball games, football games, prize fights, wrestling exhibitions, and newscasts that advertise, popularize, promote, praise, glamorize and glorify the use of beverage alcohol.

And it is paying off. Clinton M. Hester, Washington counsel for the United Brewers Foundation, told a Congressional Committee that such advertising is the lifeblood of the business and that if outlawed it would reduce sales by at least 50 per cent. When I heard him say that, I wanted to jump up and shout, "Amen Brother! Let's pass the bill."

Repeal opened wide the flood-gates of increased liquor consumption. 1934 was the first year of Repeal. The American people drank that year approximately eight gallons of beverage alcohol per person. They are now drinking approximately 18 gallons per person.

In round numbers this country drinks 150 million gallons of legal wine, 200 million gallons of legal distilled spirits, and 2 billion 500 millions of legal beer for which it pays the staggering sum of more than 10 billion dollars annually.

INCREASED DRUNKENNESS

Repeal stimulated public drunkenness. Washington, D.C. arrests 40,000 drunks each year, San Francisco 45,000 and Los Angeles arrests as many as 100,000 drunks a year. Boston, Philadelphia, Cleveland, Detroit, Chicago, Cincinnati, Louisville, Atlanta, New Orleans, Kansas City, Denver — the same problem.

Reliable authorities tell us that we have in this country between four and one-half and five million hopeless, helpless, habitual drunkards. The number grows with every passing month. They jam our hospitals, pack our city jails, clog our courts and burden our relief agencies.

Repeal is executing a terrible toll from American women. Twenty-five years ago one out of eight known al-

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coholics was a woman. Today the number is one out of every four. An article in Reader's Digest for April 1956 informs us that alcoholism among men has risen 45 per cent since 1940 and among women 52 per cent.

Dr. Robert V. Seliger, while a member of the staff of Johns Hopkins Hospital in Baltimore wrote an article for the Woman's Home Companion about drinking women. Among other things he said: "All over the United States more and more women are becoming victims of alcohol." Then he went on to say that 30 or 40 out of every 100 may be helped but, "the others are doomed more certainly than if they had cancer."

Repeal has spawned a herd of drinking drivers that race our streets and highways killing, crippling and injuring men, women and little children in a slaughter that is worse than war.

Dr. Herman A. Heise, a Milwaukee physician and expert on the effects of alcohol on driving ability, told a joint meeting of the Illinois State Bar Association and the Illinois State Medical Society recently that one ounce of alcohol increases a driver's chance of accident by 1000 per cent and that if alcohol could be divorced from driving possibly half of the 40,000 people doomed to die each year in traffic accidents would live and another half a million could be spared from painful and crippling injuries caused by traffic accidents.

AUGMENTED CRIME

Repeal has augmented crime. The Federal Bureau of Investigation informs us that we are now in the great

est crime wave of American history. Last year two and one-half million major crimes were committed in this country. It was an increase of 13.3 per cent above 1955 and a 40 per cent increase over 1946. It grows worse with every passing day.

Murder, robbery, rape, stealing, embezzlement, graft, pay-offs and political corruption — these are daily headlines in the newspapers of America.

Liquor is the major culprit. U. S. News and World Report for April 19, 1957, informs us that 60 per cent of the arrests for all causes in American cities and towns are hauled in annually on charges associated with heavy drinking: drunkenness, drunken driving, disorderly conduct and vagrancy.

Following his nationwide televised hearings on crime, Senator Estes Kefauver wrote a book "Crime in America." On page 21 we read: "Political corruption in America seems to have sunk to a new low ... the dishonor roll of criminals and politicians compiled by the Senate Crime Committee was a sordid and sickening document." He further states, page 163: "Our own investigation established that all major distillers and certain large breweries have granted franchises to hoodlums, including some in the top ranks of organized crime."

TEEN-AGE HOODLUMS

The most alarming aspect of this Repeal crime parade is the startling part played by teen-age youngsters. Last year while the teen-age population was rising only three per cent, teen-age crime increased 17.3 per cent or nearly six to one. Of the two and one-half million major crimes committed here

last year, 46 per cent were by youngsters under eighteen years of age. They accounted for 24.7 per cent of the arrests for robbery, 43.9 per cent of arrests for receiving stolen goods, 50.4 per cent of larceny arrests, 53.9 of burglary arrests and 66.4 per cent of arrests for stolen cars.

Court records, grand jury reports, investigation surveys, and Juvenile Judges concur in placing liquor as the major factor causing teen-age crime. District Juvenile Judge, Raymond Gerhardt of San Antonio, Texas, declares that for every one case coming before his court involving narcotics he has a hundred cases involving liquor.

"But what about liquor tax revenue?" you ask.

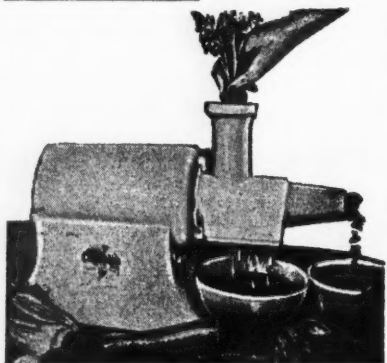
The traffic pays about three billion dollars annually in local, state and federal taxes. But there is a debit side. Crime caused by liquor costs the nation at least twice that much. Industrial accidents, inefficiency, and absenteeism caused by liquor costs another one billion dollars annually.

Property damages and liability losses caused by drinking drivers in highway accidents costs the nation's car owners another one-and-a-half billion dollars annually. I know what I am talking about. I pioneered in the establishment of lower insurance rates for total abstainers in this country and helped to save millions of dollars for sober car owners. Then there is the enormous cost of hospitalization and relief for dependent families resulting from drink. The deficit is far greater than the income.

Here is what I am talking about. A survey in Pontiac, Michigan revealed

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that while it took in \$17,000 annually from liquor taxes it was costing the city \$250,000 annually to police the traffic, combat crime, care for the victims, and restore the wreckage caused by liquor.

A legislative investigation in Massachusetts in 1943 revealed the same thing. The report showed that while the State received annually the sum of 13 million dollars in liquor revenues it was costing over \$60 million dollars annually to cope with the results of liquor drinking.

In 1950 the Public Health Director of California stated that it was costing that State \$280 million dollars annually in traffic accidents, social relief, hospitalization, absenteeism and crime caused by liquor from which it was receiving twenty-four and a half million dollars in revenue.

That's the answer to your tax argument.

Integrated sales, repugnant advertising, increased consumption, growing public drunkenness, alcoholism among women, drinking drivers, augmented crime, teen-age hoodlums, economic loss — these are repeal results, not to mention broken homes, ruined lives, human degradation, broken hearts, orphaned children, and spiritual condemnation. Repeal has been weighed and found wanting.

RETURNING PROHIBITION

Prohibition is coming back. In Massachusetts, Vermont, New Hampshire, Maine, Wisconsin, Ohio and Illinois there are thousands of precincts, towns, and townships under local option prohibition. Arkansas has 39 whole counties, Alabama 48, North Carolina 49, Mississippi 53, Georgia 64, Kentucky 87 and Texas 142 under local option prohibition and you can't buy a drop of legal beverage alcohol in them.

Oklahoma that already outlawed all hard liquor sales, will vote state-wide December 3rd on local option prohibition for beer.

South Dakota is circulating petitions calling for a state-wide vote on the liquor issue. Temperance forces there are led by one of the youngest and most promising leaders in the temperance field, Ray Rushing. He is a former associate and a personal friend of mine. He is a veteran of World War Two.

DID YOU

Send for our large illustrated book folder. It's amazing, it's FREE, it's interesting, every word of it. "Do only good and evil will vanish," Trust in the Lord.

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Ray Rushing spent over 400 days in actual combat out of 28 months with the 36th Division. He saw action on the bloody beachheads, and gory drive up Italy into Southern France and on to victory. He was wounded twice and spent 120 days in one stretch without relief in actual combat. He knows what it is all about. He loves God, hates liquor and isn't afraid to stand up and fight for right. He asks no quarter; he offers none.

Surely God has brought Ray Rushing to the kingdom for such a time as this. We need a thousand more just like him.

So let us hear from you by all means. Help us check our coverage and gage our listening audience. As a reward for your cooperation with this World Temperance Broadcast we will gladly send you a free copy of the talk. Address your letters to me personally — Sam Morris, Zone 9, San Antonio, Texas. That is Sam Morris, Zone 9, San Antonio, Texas.

Good-bye neighbors.

IS CHRIST DIVIDED?

PAUL reached Ephesus on a missionary tour. Certain abnormal conditions back in the Church at Corinth were reported to him by messenger. He decided to write a letter.

Fortunately the split in the congregation was over personalities, not doctrine. Some were strong for Paul, and others Apollos or Peter. These things caused Paul to ask: "Is Christ divided?"

A visitor was being shown through the grounds of a mental hospital and into the ward where the most dangerous cases were placed. Only two guards were in charge of a hundred men. The startled visitor asked: "Aren't you afraid these people will overpower the guards and escape?" To which the guide replied: "No, lunatics never unite."

SLEEP WARM — HAVE PLENTY OF FRESH AIR Nature Makes Repairs While You Sleep Sound — Relaxed

Don't let a cold bed rob your body of needed vitality. It is a well-known fact that when your body becomes chilled, germs start to take over. Chronic colds, neuritis, aches and pains are only the symptoms — it's old age in the making.

Should you live to be 90 years old, you will have spent 30 years of your life in bed. Why should we spend one-third of our life in bed? Here is the answer — Nature has marvelous recuperative powers while we sleep, warm and relaxed. To be healthy, your body must have these periods of complete relaxation to restore and adjust delicate tissues.

When you sleep warm, comfortable and fully relaxed, the miles of capillaries through which the heart pumps about two tons of blood every night, are at their maximum size and blood flows freely. On the other hand, if you sleep on a cold mattress, much of your strength and energy is consumed in keeping your body warm. This energy, when drawn from your body too rapidly, causes chilling, resulting in aches and pains, loss of sleep, chronic colds and poor health.

My wonderful quilt warming pad is 27 inches wide and full length 76 inches, just the right size for each sleeper in a single or double bed. Many who sleep in a double bed, order one pad for either the wife or husband and after experiencing marvelous comfort, they order the second one. By having separate pads for each sleeper, each may have the degree of warmth they prefer, since no two persons react the same to warmth.

There are no bedside control boxes to be knocked off or tampered with by children. Each pad has its own THREE HEAT control: High for preheating the bed before you retire, drying out the cold damp sheets; Medium or Low for all night comfort. My pad has Underwriters approval and is guaranteed for three years.

Our first warming pad was made fifteen years ago. Today there are thousands in service, some over ten years. Constantly improved, but basically unchanged, it's the pioneer ON THE MATTRESS WARMING PAD and is the most thoroughly home tested on the market today. It drives the moisture from the bedding, makes beds soft and warm, no more clammy sheets under you or drafty edges around you. You can stretch out and relax, even those who suffer from arthritis, cramps and organic pains, report pleasing relief.

Hundreds of Defender Readers are enjoying benefits by using my full length warming pad.

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THE DEBT PAID

DR. OLIVER E. WILLIAMS
LAKE PLEASANT, PENNSYLVANIA

"VERILY I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matthew 5:26.

It is incumbent upon the preacher who gives a salvation message, to set forth both the poverty of the sinner and the riches of grace in Christ Jesus.

The time must come when the sinner realizes his utter unworthiness, and sole dependence upon the mercy of God. He possesses nothing with which to buy salvation. It is a gift of grace.

Charlotte Elliott came to Caesar Milan and asked how she could become a Christian. The old man replied: "My dear, it is very simple. You have but simply to come to Jesus." She said to him: "But I am a very great sinner. Will He take me just as I am?" "Yes, He will take you just as you are, and no other way."

Then she said: "If He will take me just as I am, I will come." She went home to her room, sat down at her desk and wrote the beautiful words of the invitation hymn:

Just as I am,
Without one plea ...
O Lamb of God,
I come, I come.

This is the way Charlotte Elliott came to Christ, and thousands of others have since been moved to the same decision by singing the song she wrote ... It seems to me that every unsaved person has a threefold obligation.

I. OBLIGATION TO SELF

First of all is the debt to yourself. You owe yourself a clear conscience, a clean character and a wholesome record. Look in the mirror if you would see the person who stands to benefit most from your acceptance of Christ.

Many a man's life has become hopelessly confused, because he failed to straighten his conduct according to the plumb line given to the world, by the Son of God. There is no substitute for character.

Christ's power goes deep enough in a man's life to make him straight, clean, strong and courageous. He saves both *from* and *to*. From sin and to a noble life!

Human effort alone does not suffice in drawing up a philosophy for regulating conduct on high levels. Morality and decency do not go far enough. More than correct attitudes and relationships are needed. As the fruit of the Spirit of God ripens in a life, the characteristics and assets of righteous living will develop quite naturally.

The story is told of a man who professed conversion in a revival service. He had been a drunkard. A few days later, his old gray horse was seen hitched in front of the same saloon. True salvation will result in changing hitching posts.

II. OBLIGATION TO LOVED ONES

You are writing a daily record for succeeding generations to read. Your diary is being kept without pen, pencil or parchment. Some day the book will be opened.

You will be remembered after death by the kind of a life you have lived. Of Stephen, it was said: "He was a good

VALUABLE HELPS to escape the present threatening epidemic. Breath-taking descriptions of the 14th century "Black Plague" taken from very ancient records; both contained in "Beyond Human Enchantment," \$1.00 refundable. 64 page book of "Remarkable Recoveries" free for promptness.
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man, full of faith and the Holy Ghost." An enviable biography!

I recall as a boy, that we children were deprived of many things, other families enjoyed. We underwent hardships because father was poor. The home suffered from a long sickness and other misfortunes. Then mother died. I was six years old. Our home was temporarily broken up and we drifted apart. This broke father's heart and he resolved to bring us together again.

He finally succeeded and we lived many years, without the touch of a mother's hand and the love of a mother's heart. But father led every one of us boys to Christ. He taught us to pray and love the Bible!

Those years of adversity and trial were marked by an exemplary life on his part and unwavering faith in God. He enriched my life with a wealth of which the world knows nothing — something better, far better, than silver, and gold.

The memory of godly parents brings blessing to children which cannot be computed. There are broken altars, in homes all about us, that can be rebuilt only by the presence of Christ. America has no greater need today than family religion.

At the closing service of one of our evangelistic campaigns in the West, a father sat with his little boy directly in front of me, when I quoted the following:

To feel his little hands in mine
So clinging and so warm,
To know he thinks me strong enough
To keep him safe from harm;
To see his simple faith in all
That I can say or do,
It sort o' shames a fellow, but it
Makes him better, too;
And I'm trying hard to be the
Man he fancies me to be,
Because I have this chap at home.
Who thinks the world o' me.

Tears streamed down the father's cheeks as I spoke, and he yielded to Christ, because there was quickened in him a sense of obligation to a loved one.

III. OBLIGATION TO GOD

David was guilty of the dual sins of adultery and murder. He sent a man into battle to face certain death, in order to get the victim's wife. The deed was uncovered by the prophet Nathan who pointed an accusing finger and said: "Thou art the man."

Nathan used a riddle to expose the crime. He told about a man who had stolen a lamb. David was incensed by the narrative and said the evildoer should be compelled to repay fourfold. He was unwittingly sentencing himself,

because his own crop of sin produced a *fourfold* harvest.

First: The son born of the illicit love which Nathan exposed, lay dying. David's anguish knew no bounds. He sobbed his heart in prayer but trembling servants were forced to bring the sad news of the child's death.

Second: David's beautiful daughter was lured into the quarters of her brother on the pretext that he was sick. There she became the prey of Amnon's lust.

Third: Absalom, another brother hated Amnon for the deed. He prepared a feast, to which many guests were invited. Absalom arranged for servants to drive a dagger into Amnon's back, when the latter would come under the influence of strong drink.

Fourth: When David was old, he fled into hiding because Absalom turned the people against him and organized an insurrection. There was a fierce battle. The old King still loved his rebellious son. After the din of battle ended, word was brought of Absalom's death. "O my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

David's lamentation brings to our mind the old adage that "chickens come home to roost." If we violate a law in nature, such as gravity, a penalty will be exacted. Physical laws may be broken only at personal risk. If this be true, how much more dangerous to break God's laws of the moral universe, which have to do with things eternal!

Seventy-five per cent of the business of our Country, is said to be run on borrowed capital. In like manner, you have been using God's capital all your life. "In him we live, and move, and have our being."

He has given you food to eat, water to drink and air to breathe. You are a physical debtor.

Your moral and spiritual debt is, however, greater. Spiritually you are a bankrupt for "all have sinned and come short of the glory of God." "All have sinned."

Now I will read you the law concerning sin, Ezekiel 18:4. "The soul that sinneth it shall die." Die! This is the law. Water runs downhill, not up. It's the law. The Pole Star shines out of

the north, not the south. It's the law. The sun rises in the east, not the west. It's the law.

God's justice and law must be satisfied. His moral laws are as unerring as those which we observe in the material world. He cannot swerve from perfect, everlasting and infinite justice.

MERCY'S PROVISION

Suspend the penalty? Never!

But God's mercy satisfies the law of justice. "What the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

"How do you think you are justified before God?" said an Irish clergyman to a man in his parish.

"How sir? By the righteousness of Christ, to be sure!"

"Well, I want you to tell me what you understand by the righteousness of Christ."

The man hesitated for a moment and then replied: "Suppose, sir, I want to go to Limerick. I go down to the railway station, and try to get into a carriage. A porter comes up to me and asks for my ticket. I am obliged to tell him I have none, and have no money to buy one. He pushes me back, and says I must not go.

"A kind, rich man is standing by; he says to me, 'I will purchase a ticket for you.' This he does, and hands it to me. I show it to the porter, who then allows me to get into a carriage, and away I go to Limerick. In the same way I want to go to heaven. I have no way of purchasing the title to it. Jesus sees my anxiety to go. He died to pay the debt of my sins. He gives me His righteousness. I show this to God, and as the railway ticket admitted me to the train, it gives me a title to heaven which of myself I did not possess, and by my own power I could never have obtained."

GETHSEMANE TO CALVARY

Gethsemane is more than a garden, or an olive yard near the base of the Mount of Olives. It is the place of sorrow and a broken heart. Here the Lord sweat drops of blood.

He prayed, "O, Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

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What was the cup? Why this cry?

Was it because He was about to be treated as a sinner, mocked as a sinner, dragged before officials as a sinner, cursed as a sinner, condemned as a sinner and put to death as a sinner?

The treatment to which He was subjected becomes understandable only in the light of II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Justice and mercy met in Him, the day He hung on Calvary's Cross. God is justified in granting forgiveness, because His Son met all the demands of justice and bore the penalty of the law. The sinner is justified in accepting forgiveness because the Son became his substitute and sin bearer.

The cry from Golgotha's brow, "Eloi, Eloi, lama sabachthani" (My God, my God, why hast thou forsaken me?), meant that the last farthing of sin's penalty had been paid.

Sin is utterly repugnant to the Heavenly Father, and cannot exist in His presence. As your sin-bearer, Jesus went through the ordeal alone.

At length, He cried, "It is finished." Redemption's price was paid!

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FOREIGN MISSIONS

CAMARONES



MEET Lino Casillas Hernandez. He graduated with the 1957 Class (last June) at the Defenders Theological Seminary in Puerto Rico, having been sponsored by a Defender family in Iowa. It

frequently happens that friends who finance the education of native students in the school, wish to know what their graduates do after entering upon lives of definite Christian service. In the instance of Lino Casillas Hernandez, let it be noted that he has carved out for himself a busy and fruitful ministry.

Following the best tradition of the old "circuit rider," he presides over and directs four preaching points and native worship centers where more than 100 services are held each passing month. And, he is *not* the exception! Almost all graduates find places of service where their knowledge and talents are put to productive use in the vineyard of the Lord.

During his school years, while in Seminary training, Lino developed a ministry among tuberculosis sufferers, hospitalized in a Puerto Rico Government Sanitarium. He loved the sick, visited the institution evenings and week-ends, preached and sang and prayed, saw many converted, organized a Sunday School and conducted several baptismal services.

Since graduating, he has kept this program going, visiting the place only at irregular intervals, keeping other native workers in charge. The attendance at week night services averages around 40, with over 50 at Sunday School on Lord's days.

There are overhead costs involved

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in this ministry at the Sanitarium but the "Chapel Church" has never had financial support. It is waiting to be assigned to some Defender reader, according to the plan of \$20.00 a month.

Over a period of years, a small nucleus of Defender converts developed at a place called Guaynabo Town. In April 1956, Lino started going there. A short time later, Wichita headquarters arranged for friends in Morning Sun, Iowa to assume support of this native worship center (at \$20.00 a month). It has grown, become stabilized and developed into a factor for righteousness in the community. Meetings are held every night the year round. Lino directs all details and has developed trained workers to conduct services in his absence.

There has been, for several years, a "Chapel Church" at Frailes Altos, in the same part of the Island. A Defender family in Lake Preston, South Dakota has supported it regularly since November 1951. In February 1956, Lino was assigned to also oversee this flock. He is Pastor, but assisted by

other helpers in his absence. Like Guaynabo Town, meetings are held every night throughout the year at Frailes Altos.

The monthly contributions of the friends in Iowa and South Dakota keep these two centers in existence.

Simultaneously with the foregoing lines of work, Lino has the last few months developed another field in a community called Camarones. So far, Wichita headquarters has not succeeded in arranging financial support for this worship center. Unless something is done soon, along this line, the prospect is that the "Chapel Church" will have to close.

Services are also held every night at Camarones under Lino's supervision, with native helpers in charge, when he is not present. He travels, like the "circuit riders" of the United States in an early day ... commuting between the four above native pastorates.

Supporters are urgently needed for the works at the Tuberculosis Sanitarium and Camarones. Let at least two friends respond to this plea. There are also other native centers in Puerto Rico without support. The picture below is an inside view of the Camarones "Chapel Church." The building is rented. Immediate help is needed to keep the doors open.



JERUSALEM

Jerusalem, Jordan
October 1, 1957

Dr. Gerald B. Winrod
Wichita, Kansas

Dear Brother:

I thank the beloved friends in the United States for making it possible, that you send regularly our financial support, to help us with missionary work over here. The location of the two Defender schools close to the Damascus Gate, where we can look out any time and see the hill of Calvary, is proving ideal — the best place for us to be in all Jerusalem.

Our women and girls in one school, and men and boys in another, are all happy working with their hands, learning trades, studying God's Word, to go out and take a testimony to win others for the Saviour who spent His days on earth here where we live.

Since last April, we hold two services each Lord's day, which includes a Sunday School. Neighbors and people from other parts of Jerusalem come, and the students too. I am glad to say we preach and teach the Word without hindrance.

Others from abroad have been swept aside by the tides and their missionary work has suffered, but always we go ahead as natives, giving out the Gospel in the same language and fitted to the customs of the people. We minister to refugees whose plight continues unacceptably bad.

As regards the girls' school and the boys' school, I will say this represents the best way so far developed for carrying Christ to the Middle East. The Defenders organization is loved and respected in local circles because everybody can see that we are feeding the hungry, clothing the naked, helping the sick and taking in the strangers as the Lord said in Matthew 26:37-40.

Missionary work is not easy over here, but I cannot find in our Lord's instructions or the experience of Christians in New Testament times, that we are expected to seek an easy road. When the student in our school finishes and goes out to seek opportunities to witness for Christ, he or she has a trade, learned while with us.

The idea of making them able to support themselves is good and the only way to assure their security. Then by living clean and wholesome lives, giving a testimony by their conduct, and pouring the message of God's Word

through what they have learned, we see fruit gathered for eternity. It is the best way to carry on missionary work in this part of the world.

We are continuing to teach simple courses to root and ground Arab believers in a knowledge of the Word and the principles of personal evangelism. The teachings must be kept within the reach of the humblest people, or the purpose is lost.

The policy you have always suggested of keeping out of anything political is the best. Our "citizenship" is in heaven. We are pilgrims and wanderers in this life, looking for a city whose maker and builder is God.

We are ambassadors, representing the King of glory and His Kingdom on this earth. Being citizens of heaven, our stay here is of only comparatively short duration, so we must be busy devoting our time to eternal matters.

Four boxes are on the way to you by steamship full of things, sewing and embroidery, wood carvings and Bibles bound in olive wood covers, for you to distribute among our beloved friends in the United States.

We look out upon people and conditions greatly upset and in turmoil, and know that the presence of the Holy Spirit and teachings of the Saviour, offer the only real cure and solution. Results must be left with God, but we have the responsibility to reach as many people as possible with the Gospel. May Heaven help us to be faithful and seize every opportunity.

Yours in His Service,
S. J. Mattar
Superintendent

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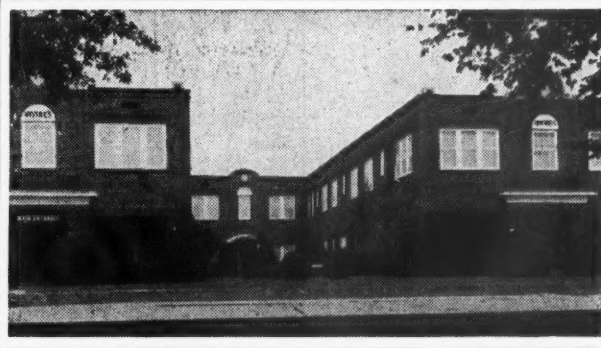
Just follow my Plan and you can walk down any street in your town and come home with \$50 in gold in your pocket — not just one day but every day in the year no matter where you live — small town or big city. If you want to make money like this, just let me know. I'll tell you where to find the gold — how much to pay for it — how to test it and how to mail it to Uncle Sam who will pay you \$35.00 AN OUNCE SPOT CASH for all you send in.

You will be following the very same plan that I used when I was making \$20,000 a year. Everything I send you now is free and no salesman will call to try to sell you anything. Just put your name and address on a postcard and mail it to me. I think you'll say this is the most fabulous way of making big money a salesman every dreamed of. Leslie Patton, 335 W. Madison St., Dept. P-3911, Chicago 6, Illinois.

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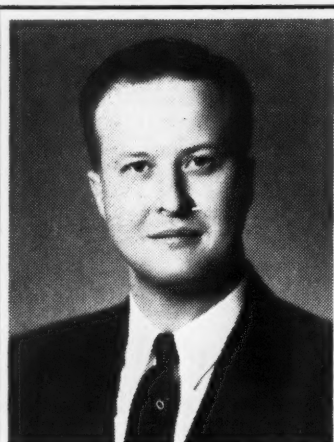
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BOOK REVIEWS



REV. RALPH L. MOELLERING

MODERN WAR AND THE CHURCHES

Rev. Ralph L. Moellering ...
American Press, 142 pages,
cloth binding, price \$2.75.

MR. MOELLERING writes on a subject of universal concern to religious people ... the attitude of the Christian toward war.

His book is the only thorough study of the reactions of American Churches to participation in the Second World War so far published. He seems to have read and digested just about everything circulated, in recent years by all denominations, on the subject of war.

We have before us a reservoir of information and interpretation ... not just a book!

Mr. Moellering looks back to "Militarism in the Old Testament" (chapter one) and "Pacifism in the New Testament" (chapter two).

He takes a long, penetrating look into the forces responsible for our Country's participation in World War Two, and a forward look into atomic warfare and the hydrogen bomb threat.

The effect of these considerations upon the doctrine of Christian love is considered. Where do the Churches and

individual believers fit into the present hate pattern of the nations? Where will they find themselves if and when World War Three begins? Is the Christian ever justified in taking up arms? If so, under what circumstances?

Mr. Moellering, a Lutheran Minister of Missouri Synod persuasion, has answers ... which some will approve and others disapprove. He writes with courage and candor.

★ ★ ★

DETAILED quotations are given from contemporary religious magazines, church bulletins, newspapers, radio broadcasts, authoritative histories of the Church and other sources. In this way, the Churches are allowed to speak for themselves on the vital topic of the Bible, the Faith and War.

Early writings of Church Fathers and the great Reformers are consulted. The Isolationist-Internationalist controversy, Conscription and Conscientious Objectors, the Nuremberg Trials, Hiroshima and Nagasaki, the Morgenthau Plan, Russia as an ally in World War Two, Russia as a potential enemy today, and Truman's "police action" in Korea — all come in for consideration.

Mr. Moellering remains reasonably objective. When turning up the underneath side of evil forces that have taken life and created devastation, he is content to let the facts speak for themselves. The reader is conscious of no studied effort to fan the emotions.

Take, for instance, the schemes, tricks and lies used by Roosevelt and his motley horde of haters to put our Country into World War Two:

The record is allowed to speak: "Former Congressman Clare Booth charged Roosevelt with having lied us into war. Professor Thomas A. Bailey, a Roosevelt sympathizer, has admitted deception was used, but attempts to justify it in this way:

Books reviewed here may be ordered from: Defenders ... Wichita, Kansas.

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"Franklin Roosevelt repeatedly deceived the American people during the period before Pearl Harbor. He was like the physician who must tell the patient lies for the patient's own good. The country was overwhelmingly non-interventionist to the very day of Pearl Harbor ..."

"In connection with the 'just war' idea, the disturbing question might be raised: Who took the aggressive action that first caused the drift of our nation toward war? Hitler scrupulously avoided any incident that would stir up American war fever as the sinking of the Lusitania had done during the First World War. Yet we were pushed step by step into an undeclared war in the Atlantic, months before Pearl Harbor."

Factually, the Author examines the propaganda of those days that caused patriots daring to speak out against Communism to be falsely labeled Fascists and Nazis. They were publicly branded "anti-Semitic." Senator Wheeler and Charles Lindbergh are mentioned as examples.

Turning to the Pacific, Mr. Moellering finds footprints of deception: "Severe is the conclusion reached by a number of recognized historians who adduce abundant data to argue that Pearl Harbor was the result of a behind-the-scenes attempt to maneuver the Japanese into firing the first shot."

What about the Christian conscience in the face of such facts? That's what the Author wishes to know. His fourth chapter bears this title, "The Christian Conscience on Trial, 1939 to 19—."

After considering all the angles, weighing and evaluating the facts on the subject of war, and the Christian's attitude toward it, the treatise concludes with the following paragraph:

"We pray that the recognition of our many failures as individual Christians and, collectively, as American church denominations, will lead us to repentance, that in the present crisis we will display better judgment and discernment than we have in the past, and that in the years ahead we will echo ever more clearly the voice of the Prince of Peace."

If you move be sure to notify
The Defender giving both your
old and new addresses.

BIBLICAL CRITICISM

Dr. Wick Broomall ... Zondervan's, cloth binding, 325 pages, price \$4.95.

DR. BROOMALL is an instructor in Erskine Theological Seminary located at Due West, South Carolina. His book rates at highest levels of conservative, evangelical Christian thought. The text is adapted for both individual and classroom use.

The attitudes of the various schools of thought toward the fundamentals of the Faith are stated and analyzed, from the most liberal to the ultra evangelical. Dr. Broomall brings the conservative position into focus at every point, revealing sound and superior scholarship.

His first two chapters are devoted to the Inspiration of the Bible. "Many definitions of inspiration are given," says Dr. Broomall, and he proceeds at once to explain them. The end result is that no doubt is left in the reader's mind as to the complete uniqueness of the divine library comprising 66 books.

Chapters three and four deal with "Revelation and Criticism" and "Principles of Criticism." Biblical Criticism breaks down two ways: (a) textual and (b) higher — or positive and negative. Textual critics assemble all the facts about passages and explain their positions in the Scriptural canon. Higher critics try to pick the claims to pieces.

In chapter five, the destroyers are met head-on, "The Higher Critical Position Stated and Refuted." There are several other chapters, including one on "Archaeology and Criticism" of exceptional value.

Zondervans do not exaggerate when they say: "For a clear-cut and completely objective view of Bibliology, satisfactorily and even brilliantly upholding the evangelical point of view, 'Biblical Criticism' is a milestone in textbook history."

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THE ART OF SOUL-WINNING

Rev. Murray W. Downey ... Baker Book House, cloth binding, 180 pages, price \$3.50.

THE MATERIAL in this book is an expansion of notes, outlines and detailed teachings used for years by the Author, in his classroom labors at the Canadian Bible Institute of Regina, Saskatchewan ... where he is Dean.

It combines both the theoretical and practical. Mr. Downey not only places tools in the hands of the believer, but also presents workable methods for producing results. Knowledge of soul-winning is not enough. The knowledge must be turned loose and put to work.

Every Christian should be a soul-winner, understanding the fundamentals of personal evangelism. Equipment is necessary. This being true, Mr. Downey devotes Part One of his book to, "Preparation," and then Part Two to "Participation."

Under the caption, "Preparation For Soul-Winning," the reader is taken through the plan of salvation, acquainted with sources of Scriptural authority for presenting the claims of the Gospel, and shown how to press the truth home anticipating a personal decision. In other words, the soul-winner must have the *know-how!*

Under the caption, "Participation For Soul-Winning," Mr. Downey gets down to cases, showing how to translate into action, knowledge gained in Part One. Striking chapter titles are used, of which the following are samples: "Dealing with Children," "Dealing with the Concerned," "Dealing with the Confused," "Dealing with the Carnal," "Dealing with the Careless" and others.

Mr. Downey says: "While many books have been written on evangelism and soul-winning, I do not know of any that could be considered a comprehensive textbook, setting forth a suitable standard for study and mastery." That his book measures up to this standard, all must agree.

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APPLES OF GOLD

A SAINT is often under a cross but never under a curse.

The minds of some Christians are like concrete — thoroughly mixed and permanently set.

God put the Church in the world. Satan seeks to put the world in the Church.

The devil is willing for a person to confess Christianity as long as he does not practice it.

Christianity isn't worth a snap of your finger if it doesn't straighten out your character.

—Dwight L. Moody.

Many church members are neatly starched and ironed, but they've never been washed.

—Rev. Raymond Becker.

The greatest barrier between the world and universal anarchy is fundamental Christianity.

—Harvey H. Springer.

Theology bears the same relation to Christianity that botany does to flowers.

—Billy Sunday.

Prayer is not an easy way of getting what we want, but the only way of becoming what God wants.

God always gives you what you ask in prayer, or something better. He is all-wise and knows exactly what you need.

We ought to forgive ourselves little, and others much.

—Leighton.

Soiling another will never make one's self clean.

—Tennyson.

Fame is the perfume of heroic deeds.

—Socrates.

There is no limit to the good a man can do if he doesn't care who gets the credit.

It is better to light a candle than to curse the darkness.

—Chinese Proverb.

Life takes on new interest when we forget self and think of others.

As a lake without an outlet becomes stagnant, so a life that is self-centered becomes bitter and unattractive.

All people smile in the same language.

God divided man into men, that they might help each other.

—Seneca.

Wrinkles should merely show where the smiles have been.

—Mark Twain.

More helpful than all wisdom is one draught of simple human pity.

—George Eliot.

If you want to get up, step down. If you want to be seen, get out of sight. If you want to be great, forget yourself.

He that can have patience can have what he will.

—Franklin.

Not till each loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful,
In the Weaver's skillful hand,
As the threads of gold and silver
For the pattern which He planned.

Steel that loses its temper is worthless. So are men.

Conceit may puff a man up, but can never prop him up.

—Ruskin.

Too many persons are in too many cars, in too much of a hurry, going in too many directions to nowhere for nothing.

No law has ever been made that will keep a man from making a fool of himself.

'Tis better to be alone than in bad company.

—George Washington.

Never listen to what "they say." "They say" is usually a smoke screen that scandal mongers use to hide gossip and lies.

Silence gossip by refusing to repeat it. Be a shock absorber.

Destroy gossip by ignoring it.


Everyone can give pleasure in some way. One person may do it by coming into a room and another by going out.

It's much better to use a little broom and sweep clean, than try to use a broom too big to handle.

—Harry T. Smith.

The world's shortest sermon is preached by a traffic sign: Keep Right.

—Sales Management.



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SUNDAY SCHOOL

LESSON NUMBER ONE

November 17, 1957

THE RESURRECTION

I Corinthians, Chapter 15.

MEMORY TEXT: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Corinthians 15:58.

The general plan and pattern of the lesson is as follows:

- Paul explains the source from which he obtained his knowledge of Christian doctrine. I Corinthians 15:3.
- Paul emphasizes the Atonement and Resurrection. I Corinthians 15:3-4.
- Paul presents many infallible proofs of the Resurrection. I Corinthians 15:5-8.
- Paul gives assurance regarding the state of the believer in the after life. I Corinthians 15:42-44,49.

(1) THE KEY WORD OF THE LESSON IS "DELIVERED."

Several important words stand out in bold relief, in today's lesson, but considering the circumstances under which "delivered" appears, it is especially significant. "For I delivered unto you first of all that which I also received."

The Church at Corinth was surrounded on all sides by paganism. Paul tried to insulate the congregation against these influences. There were also skeptics, agnostics and other unbelievers who questioned the doctrines of the Faith as Paul preached them. A defense, geared to aggressive action, was needed. The best defense is a vigorous offensive!

He wrote brilliantly of bedrock fundamentals. Basic truths had to be clarified. His teachings were not of human origin. He was not expounding a philosophy or set of ideas and ideals worked out in his own brain.

What he said had been "delivered" to him from a source above human levels, was a deposit of revealed truth for a sin-sick and dying race.

The first great truth Paul emphasized in refuting falsehood and dissolving error related to the Cross. "Christ died for our sins." The crucifixion was more than a trap engineered by Jews. It was the unfoldment of a predetermined

plan "according to the scriptures."

Facing Calvary, Jesus said that He could summon "twelve legions of angels" to destroy His enemies, but asked: "How then shall the scriptures be fulfilled?" What the world saw at Calvary was the materialization of a plan conceived in the mind of the Infinite before the foundation of the world, essential to the solution of the sin problem.

"And that he was buried, and that he rose again." The second truth related to the Resurrection. Jews might rail and Greeks laugh (I Corinthians 1:23-25) but the Cross and Tomb were fortresses of truth, immovable, immutable, indestructible.

(2) THE KEY VERSE IS I CORINTHIANS 15:49.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

This verse probably contains more meaning, on the advantages derived from being a Christian, than any other in the entire Bible. Its implications and assurances reach beyond this time world, into endless eternity. Paul turned from discussing Christ's Resurrection, to *your* resurrection. Because He lives, you shall live!

The body of the believer, fashioned after the one Christ brought back from the tomb, is of a higher order than the "earthy," which being buried returns to dust. The natural body is subject

to dishonor, decay and disintegration. The resurrection body is glorious and adapted to the environment of eternity.

Dr. Charles Erdman says: "God is able to provide that form of body which will be adaptable to the needs of an immortal soul."

Paul speaks of two Adams. The first Adam is the federal head of the physical race. The second Adam is the federal head of the spiritual race. Resurrection life received through the new birth assures triumph over death and the grave. "The first man Adam was made a living soul; the last Adam was made a quickening spirit."

The "heavenly" body is not just a new edition of the body placed in the grave. It is a body completely transformed by the omnipotent touch of Christ.

(3) THE KEY FACT: OUR FAITH IS SUPPORTED BY MANY INFALLIBLE PROOFS.


Today's lesson reads like a commentary on Luke's words recorded in Acts 1:3, "To whom he shewed himself alive after his passion by many infallible proofs, being seen of them forty days."

Forty days elapsed between the Resurrection and Ascension of Christ. During this time Paul says Cephas and the twelve saw Him ... also 500 in one group, most of whom were still living at the time the Corinthian letter was being written ... then James and all the apostles ... and last, by Paul himself on the road to Damascus.

Deep in the foundations of the Faith, is embedded the undisputed fact of Christ's Resurrection. Paul places emphasis upon the fact that a Man entirely unique, came to our planet, lived a sinless life, died, was placed in the grave, and came out garbed in garments of light unlike anything previously known among men.

This fact leaves no doubt as to the certainty of life after death. He became the "firstfruits," the pattern and example of those who "cross the bar" in Christ. If Christians wish to know what they will be like in the after life, let them observe His person and deeds between the Resurrection and the Ascension.

"Beloved ... it doth not yet appear what we shall be: but we know that ... we shall be like him." I John 3:2.



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LESSON NUMBER TWO

November 24, 1957

SUPPORTING CHRIST'S CAUSE

I Corinthians, Chapter 16.

MEMORY TEXT: "Let all your things be done with charity." I Corinthians 16:14.

The general plan and pattern of the lesson is as follows:

- A. Paul dignifies the collection at worship services. I Corinthians 16:1.
- B. Paul dedicates the first day of the week for special worship. I Corinthians 16:2.
- C. Paul starts currents of missionary service flowing. I Corinthians 16:3-12.
- D. Paul gives an exhortation containing four imperatives. I Corinthians 16:14.

(1) THE KEY WORD OF THE LESSON IS "COLLECTION."

The People's Bible Encyclopedia says: "In the early age of the Church the Christians of Palestine suffered greatly from poverty, probably due to ostracism. Paul made appeals to Gentile Christians for aid. See Acts 24:17, Romans 15:25-26, II Corinthians 8 & 9 and Galatians 2:10 recommending collections to be taken for this purpose on the 'first day of the week' (I Corinthians 16:1-3).

There are two aspects to the Church. One touches heaven and the other touches earth. The latter imposes material requirements. An evangelist of the last generation used to say: "You can gauge a man's religion by its effect on his pocketbook."

"Now concerning the collection for the saints." The group referred to as saints were the members of the mother Church at Jerusalem. In his Roman letter, Paul is more explicit: "the poor among the saints that are at Jerusalem."

Jerusalem converts, being almost en-

tirely Jews, were in a pitiful plight, languishing under the thorny hand of persecution instigated by Christ-hating Talmudists. Families were broken up. Many were driven into exile. Some were killed. Jewish leaders were placing themselves and their city in the path of judgment, which was later executed by the Roman siege of Titus in 70 A.D.

When Paul appealed to the Christians of Corinth, Galatia, Ephesus and other areas, he was turning the eyes of the Church out, toward others, and introducing the principle of sharing which gave rise to the great missionary movements that followed.

(2) THE KEY VERSE IS I CORINTHIANS 16:14.

"Let all your things be done with charity."

It is a striking fact that no sooner did Paul finish his discussion of the Resurrection in chapter 15, than he came down to earth abruptly, with a reference to the collection.

Bishop Moule says: "Get the amazing force of this practical detail, this transitory local arrangement, this bit of businesslike method, this first account of a punctual Sunday collection for a charitable object. It springs and rises into an eternal assertion of Christian principle, good for every place and time. These words about that often unwelcome thing, a collection — they come to us as a message from heaven. You see what I mean. This verse is the immediate sequel of the fifteenth (resurrection) chapter of I Corinthians."

The financing of Christ's cause in the world should be kept where Paul placed it, an integral part of divine worship. Offerings were to be assembled on the first day of the week, the Christian Sabbath. This leaves no doubt that Sunday was the day hallowed and devoted to worship among early Church congregations.

Jamieson, Fausset & Brown Commentary says: "The first day of the week was kept sacred by Christians as the day of the Lord's resurrection, the beginning day both of the physical and of the new spiritual creations; it gradually superseded the Jewish sabbath on the seventh day. Acts 20:7 and Revelation 1:10."

(3) THE KEY FACT: CHRISTIANS ARE EXHORTED TO STAND FAST.

Paul gave the Corinthians (and us) an exhortation of four imperatives:

"Watch ye." Corinth was a city of abysmal profligacy. The Christians, new-born babes in Christ, were at a decided disadvantage. The phrase means be alert, or keep awake. They were to keep the conscience sensitive to the dangers of temptation, their spiritual faculties active, like a sentry watching every suspicious move of the night.

"Stand fast in the faith." This has been paraphrased to read: When the soft, enervating air of Corinth's luxuriousness steals over you, stand fast in the faith. When the cold wind of persecution assails you, stand fast in the faith. When doubt assails, and your new-found belief comes into question, stand fast in the faith.

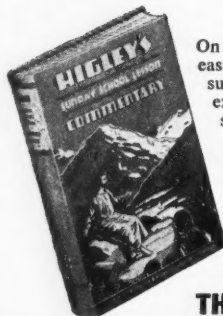
"Quit you like men." A correct translation of this phrase from the original text is difficult. No English term is available to carry the true load of meaning. In modern parlance, one might say: "Play the man, be positive, avoid flabbiness."

"Be strong." Put strength into everything you do. Do not go about your task of witnessing for Christ in a faint, half-hearted, lax, irresolute, anemic, dying sort of a way. Be strong in your prayers. Be strong in your ambitions. Be strong in your visions and hopes. Be strong in your beneficence. Surprise the devil by your strength.

In other portions of his Corinthian letters, Paul dealt with doctrines, but in this one he deals more with deportment. He admonishes early Christians, and those destined to follow in their train, on several subjects.

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LESSON NUMBER THREE

December 1, 1957
**PAUL'S TRIUMPHANT
 TESTIMONY**
 Philippians, Chapter 1.

MEMORY TEXT: "For to me to live is Christ, and to die is gain." Philippians 1:21.

The general plan and pattern of the lesson is as follows:

- A. Paul in prison at Rome, writing to the congregation at Philippi. Philippians 1:1.
- B. Progress with the Gospel through adversity. Philippians 1:12-14.
- C. The message of Christ preached in various ways and under varying circumstances. Philippians 1:15-18.
- D. Triumph over difficulties and even death, assured through Christ. Philippians 1:21.

(1) THE KEY WORD OF THE LESSON IS "PREACH."

Philippians is one of four Epistles written by Paul in A.D. 62 during his imprisonment at Rome. There were Christians among Nero's slaves and prisoners who naturally felt drawn to Paul. It stands to reason that the Apostle would tell these people about his devoted friends of the Philippian congregation. They came to know them, through him, and sent greetings.

Philippi was an important Roman city, named after Philip, father of Alexander the Great, who took it from Thrace. Here the first Church in Europe was founded, as narrated by Luke in the sixteenth chapter of Acts. Of all the Churches established through Paul's ministry, this one seems to have cherished for him the most tender affection.

Approximately ten years had elapsed between his first visit to the city and the writing of this Epistle. In spite of the fact that he was a prisoner, the words "joy" and "rejoice" appear 11 times in the document, indicating inward triumph over adverse outward circumstances.

Paul's heart and mind were consumed with preaching the Gospel. To him, nothing in life was as important as making known to others, and still others, the facts concerning the person of Christ and His power to transform lives. As might be expected, here we find him repeatedly using the word "preach" and its derivatives in describing his experiences at Rome.

(2) THE KEY VERSE IS PHILIPPIANS 1:21.

"For to me to live is Christ, and to die is gain."

This is both the essence of Paul's faith and the soul of Christianity. The

Christian religion is, in the last analysis, substitution. On the Cross, Christ is the believer's legal Substitute, whereby one is justified in accepting forgiveness of sin. In the heart, He is the believer's vital Substitute, whereby His divine nature replaces the traits and tendencies of perverse human nature.

A little girl was converted. Next day, a Pastor asked where was Jesus. She answered: "In my heart." The Pastor wished to know what she would do if Satan were to knock at the door of her heart. To which she replied: "I would send Jesus to the door."

Paul's central ambition was that Christ be reflected through his personality, motivating his actions and finally triumphing in the hour of death, which was clearly approaching. What an example for us!

For some to live is wealth, for others pleasure, others work, others fame... but for Paul, Christ. A writer on the Pauline theology says: "Everything he did and thought, undertook and planned, was done in relation to Jesus Christ. To die would be gain for him, because in death he would go to be with the Lord whom he was serving."

(3) THE KEY FACT: GOD CAUSES THE WRATH OF MEN TO PRAISE HIM.

The portion of today's lesson which speaks of the power of preaching being intensified by facing opposition, harmonizes with Psalm 76:10, "The wrath of men shall praise thee."

It often happens that burdens turn into blessings, and persecution into progress, when people are working in line with the will of God. Friction makes strength. Resistance builds muscle.

Paul observed the working of this principle in Rome, facing eventual execution on orders from Nero: "The things which happened unto me have fallen out rather unto the furtherance of the gospel."

A surprisingly large amount of the New Testament was written in jail. Two groups are mentioned as coming under the influence of the Gospel through Paul's presence. One was the palace guards, charged with keeping him in prison. The words "in all the palace" have been translated "through the whole praetorian guard."

The guards were impressed by his faith. They told others. The soldiers who watched him were changed at intervals, thereby providing new congregations to hear his preaching. He was allowed to receive visitors. The story of Christ was soon being discussed on all sides.

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LESSON NUMBER FOUR

December 8, 1957

CHRIST ONLY

Philippians 2:25-29;
Chapter 3: 4:18.

MEMORY TEXT: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Philippians 3:8.

The general plan and pattern of the lesson is as follows:

- A. Paul counted religious effort at human levels "loss." Philippians 3:7-8.
- B. Paul explained the doctrine of justification by faith. Philippians 3:9.
- C. Paul was willing to suffer that Christ might be exalted. Philippians 3:10-13.
- D. Christians have a high calling. Philippians 3:14.

(1) THE KEY WORD OF THE LESSON IS "LOSS."

In the early part of his letter to the Philippians, Paul commended them for their fidelity to revealed truth and love of the Gospel. At the time of writing, there was, to the best of his knowledge, nothing that required special discipline or correction. He loved this congregation and respected the membership for having moved along constructively during the ten years of its existence.

Then like the dropping of a boulder into a placid pool, came Epaphroditus with a stunning message that a Judaistic movement was developing in the group. Talmudic teachings were being disseminated. Christians were being deceived and worship services perverted. One writer describes the teachings as "anti-Pauline" but a better term would be "anti-Christ."

Paul understood, having been himself ensnared by the Talmud as a young man, a Pharisee. The thought of fine Philippian Christians coming under this baneful influence, frightened him. He wrote with fire and determination.

A strange word bobs up, "conscion." He dubs the Judaizers dogs. "Beware of dogs, beware of evil workers, beware of the *conscion*." The word appears only this once in the Bible.

It describes with derision, Jews who are merely mutilated by circumcision in the flesh, with no knowledge of the spiritual meaning of the rite. Circum-

cision as applied in Old Testament times, was a type, pointing to heart circumcision by the power of Christ in the life of the believer.

Dr. H. K. Wuest says: "Heathen priests mutilated their own bodies. The Judaizers mutilated the message of the Gospel by adding law to grace..."

Paul recites his attainments as a young Jew, prior to conversion, and writes it all off as "loss." He calls it "dung" — offal, waste, something reprehensible, odious and beneath the level of the Christian. There was no doubt in his mind that Judaism, the flower of the Talmud, and Christianity could never be rationalized.

(2) THE KEY VERSE IS PHILIPPIANS 3:9.

"Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Paul turns the discussion into an exposition of his chief doctrine — the doctrine of justification by faith. The best of self-effort fails to satisfy the demands of justice in the solution of the sin problem. Grace, unmerited favor, whereby Christ takes upon Himself the sinner's guilt, is presented in contrast to the demands of Judaism.

Recent events in the Philippian congregation made necessary a new and right perspective of Christ. A clear view of the Saviour would dissolve the error that had swept in from the outside.

Dr. W. E. Biederwolf once wrote: "When one has a real vision of Jesus, and He stands disclosed to the soul in all His satisfying loveliness, the lure of the world is really gone. Dannecker was a Christian man and one of the greatest sculptors Germany has ever produced. He employed his great talent in producing a face of Christ. He felt in his soul that this was to be his masterpiece, and for eight long years he toiled patiently.

"When he had finished, he gave to the world a work which, more than all else he ever did, has made his name immortal. The face he created revealed the strong love and tender compassion of the divine Man of sorrows.

"Some of his countrymen had wanted a statue of Venus for Germany and,

charmed at Dannecker's great success, they said, 'Now we shall have a Venus to outrival the one of the Medici of Milan,' and they proposed to their renowned sculptor that he should at once try his skill in this new direction. And this is what he said: 'I can never make a Venus after I have looked upon the face of Christ.'

"This is the secret of the Christian life — a real affection for Christ in the heart. This is the expulsive power before which the carnal and the unholy stand."

(3) THE KEY FACT: THE CHRISTIAN HAS A HIGH CALLING.

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul next takes a long, careful look into the glory world. "Our conversation is in heaven." The word conversation actually reads *citizenship* in the original text, a place of permanent abode for the believer when "our vile body" is changed and "fashioned like unto his glorious body."

Dr. Alexander Maclaren says: "It is a high calling because it is so much above the levels where men live. It is also a high calling because always above our highest aspirations. And then it is a high calling because it summons us to where Christ sits at the right hand of God."

This sublime thought is found in numerous New Testament passages, pointing forward and expressing the future hope of those in Christ (Galatians 4:26, Colossians 3:1, Hebrews 3:1, I Corinthians 9:24, II Timothy 4:8, Revelation 2:10, I Peter 5:4).

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DIAGNOSIS

Correct diagnosis demands a routine. The doctor must know certain things about the patient he is to treat. We call this making a case history. The question and answer method is used.

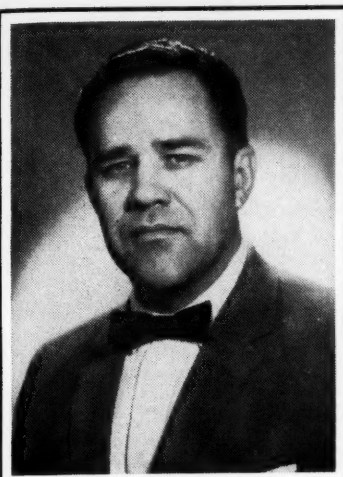
A set form is filled out. Age, birth, parentage, known family weaknesses . . . eating, drinking, smoking and sleeping habits . . . the length of time the person has been ill, the main areas of pain, treatments used in the past, and then finally a specific interrogation devoted to the principal ailment suggested by the symptoms. A chart is compiled which becomes the basis for prescribing the course of treatment to be chosen.

The doctor must know everything that can be known about the blood of the one he is trying to serve, for it is the carrier of that mysterious *something* called life. The blood is also the preserver of life because it conveys oxygen, food supply and protective elements to all the tissues. In a marvelous way, it also carries poisons out of the body through the organs of elimination.

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THE WORD "diagnosis" comes from a Greek term meaning "to distinguish." In modern medical parlance it suggests the art of recognizing disease from symptoms, and scientific determination of the cause responsible for ailments which the examining doctor may have under scrutiny.

This piece of writing will fall into two divisions. First, facts about Diagnosis. Second, facts about Treatments, particularly the system known as "Autotherapy."

As my old professor of diagnosis in medical college used to say: "The body as a composite whole is a mechanism made up of many parts, the condition of which must be understood in order to successfully apply treatment."

We try to make Rosedale Clinic palatable to our guests. Most of them, unfortunately, bring pain and discomfort. We do everything possible to put and keep them at ease, first mentally, and later physically. It is our responsibility to search out the cause of their trouble, and this we call *diagnosis*.

The most valuable asset anyone can possess in this life is physical health.

coupled with mental, emotional and spiritual ease. If I did not feel God was being served in both material and spiritual ways, at Rosedale, the doors would be closed tomorrow.

There is an outside and an inside to the nature of man. The invisible demands care, the same as the visible. In our work, we are often faced with the task of changing the attitude of sick friends from negative to positive. They come to us hurt, bruised and buffeted by hard-hitting devils called disease germs. They are sick, often mentally as well as physically, because of punishment suffered.

There is an intimate relationship between the mental and the physical. Our diagnosis is conducted at both levels. The one reacts to the other. "As a man thinketh in his heart, so is he." People are helped when encouraged to *think* positively and constructively.

When a doctor trains to ferret out the cause of diseases and effect remedies, he is engaged in a ministry, in cooperation with the Creator, instead of merely holding down a job. Carlyle said: "Whoso layeth his hand on the human body touches heaven."

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determine whether the blood pressure is high or low and the degree.

X-ray photography is also a vital part of the diagnosis. Two principal organs about which the doctor must have exact information are the lungs and colon.

He needs to satisfy himself that the lungs are supplying enough oxygen for normal use, and if not a way must be found to correct the condition.

The colon likewise demands careful attention. Blood pollution often results from poison generated in the lower bowel through the accumulation of decayed waste matter. Twisted, tortured colons often prevent proper elimination and cause intestinal stasis or stagnation. Pictures of this organ taken by X-ray enable the doctor to proceed intelligently.

BLOOD AND URINE

At Rosedale we recognize the necessity of making chemical and microscopical analyses of both blood and urine.

A blood sedimentation is made to determine the rate of time required for the cells to fall a certain number of centimeters, twenty within a thirty minute period being considered normal.

More rapid falling or settling than this, suggests some form of cell destruction and creates suspicion of a malignancy.

Another approach to diagnosis through the blood has to do with determining microscopically the number of cells both red and white contained in the serum. The function of the red cells, as previously indicated, is to convey oxygen and nourishment to tissues of the body, and carry off waste matter. The function of the white cells is phagocytosis, which means the engulfing and destruction of microorganisms. These cells have been correctly called "the police force of the body."

It behooves the diagnostician to learn everything possible about these two cell families in the body of the patient. This is predicated upon thorough work in the laboratory.

There is no more important phase of a diagnosis than the taking of the blood chemistry. This requires two or three cubic centimeters of blood, deposited in a vial and transferred to a test tube in the laboratory.

Certain chemicals are applied which cause a reaction determining the elements contained in the blood. The element of chief concern is calcium because so many bodily functions depend upon it.

Another important factor is to learn the cholesterol content because this substance is converted into vitamin D by the actinic rays of the Sun. This vitamin controls the calcium metabolism. A knowledge of the blood chemistry makes it possible for the doctor to know the vitamins and minerals most needed to give balance to the patient's body.

No diagnosis can be considered complete without a chemical analysis of the urine. There are several different tests available such as specific gravity, albumen, sugar, bile and blood in the fluid. In addition to this chemical study, there is a microscopic analysis to determine the type and number of cells in the urine. These two methods of analyzing the urine, microscopically and chemically, combine to tell the doctor what he needs to know about kidney function.

The foregoing phases of a diagnosis break down into many divisions and subdivisions. These are accompanied by a complete physical examination which includes eyes, ears, nose, throat, rectum and other organs and parts of the body. With this accomplished, the doctor can usually determine if the system of treatment he uses can really be of help.

TREATMENTS

Included in the treatments administered at Rosedale Clinic, is the system known as "Autotherapy." Other users of this method, originated at the dawn of the present century by Charles H. Duncan, M.D., have recorded remarkable results comparable to those now being enjoyed at Rosedale.

Case histories are available, demonstrating triumph by Autotherapy over such ailments as Sinusitis, Colitis, Pus Infections, Carbuncles, Boils, Abscesses, Acne, Eczema, Cellulitis, Arthritis, Rheumatism, Stomach Ulcers, Hay Fever, Asthma, Appendicitis and others.

With the reader's permission, I shall now take from our files a gracious letter written September 17, 1957 by one of Rosedale's valued friends, a seventy-four year old lady of Bethany, Oklahoma, who writes as follows:

"I entered Rosedale Clinic Monday, April 8, 1957. I was under treatment eight weeks. A clinical examination was made which included X-ray pictures, laboratory tests of blood and urine. Treatment began April 10th. I was suffering from different causes. Sinus in my head and a drainage from it which irritated my throat and chest. I could not talk much without getting hoarse. I had not been able to sing for three years. Now I can talk without being hoarse and sing to my heart's content.

"A lump was under my arm for three years. Now it is gone. Toxin in my system was very bad. It was causing a very irritating rash on my body. Also an inflammation in the colon that has cleared up. Soreness in the gall bladder is gone. Affected liver cleared up. Dizziness in my head came at intervals. I did not know when to expect a spell. It would blind me, causing me to fall if I could not hold to something. It seemed as though my body was rocking. All this dizziness cleared up in the second week of treatment, and there has been no recurrence.

"Nerves so bad I could not control them. And my thinking was very negative. I must say there is now a great change in my entire mental attitude and outlook. Varicose veins very painful. They are gone. Stiff neck painful, had to turn my body to turn my head; not any more. In fact each organ in my

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body, is now working in harmony one with the others. A rejuvenation of my body has taken place. I feel like a different person and act like a different person. It's so good to be well and happy." (Signed Mrs. Dora Porter.)

AUTOTHERAPY EXPLAINED

Dr. Duncan defined Autotherapy as follows: "Autotherapy is the physician's method of treating the patient with *unmodified toxic substances* elaborated within the latter's body, by the action of the infectious agent on his body tissues, against which the tissues react in a curative manner."

Like many other great discoveries, those of Dr. Duncan started from simple beginnings. He had a dog that became wounded. The pet was observed licking the sores thus inflicted. This started a trend of thought in the mind of the doctor that was destined to open up an all new field of medical research. Sir Isaac Newton discovered the law of gravitation by the falling of an apple.

Instinct caused the suffering canine to lick his wounds, covering the area with slippery saliva. Dr. Duncan at first thought the purpose was to cleanse the wound, but discovered otherwise. Dogs have no knowledge of cleanliness.

This creature was actually administering to itself a form of natural therapy, by swallowing pus from the wound. Poison taken into its system neutralized poison!

Dr. George Frederick Laidlaw, a noted scholar, wrote these words in his Introduction to Dr. Duncan's textbook on Autotherapy:

"In Dr. Duncan, the man, and autotherapy, the system, the old dream of curing disease with its own poison reaches its highest modern development; for this idea of curing disease with its own poison is age-old, so old that we cannot point to its beginning in the tradition of ancient medicine. The idea is found among many primitive and savage peoples. In the history of medicine, it appears, vanishes and reappears, each time a little finer and better developed than before."

During Dr. Duncan's experiments, he muzzled the dog, took saliva from its mouth, applied it as a cleanser to the wound, and nothing happened. But when he extracted pus and fed it through the animal's mouth, the laceration began at once to heal.

From this starting point, Dr. Duncan and his associates retrieved a vast fund of medical knowledge and introduced a trend which has been carried forward by scientific techniques at Rosedale.

In actual practice, qualified users at

Rosedale, take secretions from the sinuses, throat, lungs (by coughing), blood serum and other sources. These substances are processed in the laboratory, into an injectable material. They are injected into the body subcutaneously (under the skin).

The results on human beings is the same in principle, as Dr. Duncan's dog. We are observing astounding responses at Rosedale.

If the basic idea of Autotherapy, involving the capture and use of bacteria-laden substances from the human body seems repugnant at first glance, let the reader consider the putrefactive materials from animal bodies, used these days in producing the various vaccines.

Whereas the vaccines are produced from diseased animal flesh and therefore foreign to human usage, and injurious, substances extracted from the human body and returned to the same person, have been found beneficial.

Dr. Duncan summarized this theory of medical practice as follows:

"A natural or spontaneous cure of an infectious disease is due to the entrance into the blood stream of the unmodified toxic substances developed within the focus of infection. When

this occurs, the power of the blood serum is raised and the activity of the leucocytes stimulated, with the resultant development of specific antibodies.

"Autotherapy, or auto-immunization, is based on Nature's method of cure; for by Autotherapy the patient is immunized with, and therefore to, the unmodified toxic substances elaborated within his body, by the action of the infectious agent (symptom producing agent) on his body tissues. With Autotherapy, the physician simply immunizes the patient, with the same unmodified toxic substances that Nature utilizes when a spontaneous cure occurs."

A FINAL WORD

It should not be construed that Autotherapy is the only system of treatment used at the Rosedale Clinic. There are instances and types of ailments in which it is prescribed as offering the best hope of a cure. Under these circumstances supportive steps are also taken to assist.

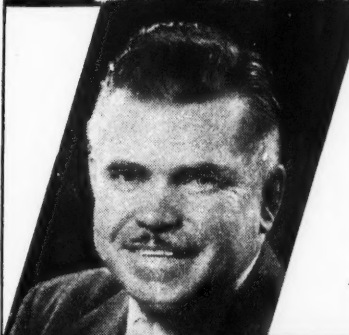
But it frequently happens that friends bring with them conditions to which other methods of treatment can best be applied. There is no assembly line at Rosedale. A sincere effort is made to achieve maximum results by giving thorough, specialized individual care.

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